

Zion's Herald

WEDNESDAY, SEPTEMBER 28, 1904



GET TOGETHER, CHRISTIAN WORKERS

REV. ALFRED J. HOUGH

*LOW the fire burned on the hearthstone
In the chilly autumn weather,
When the master of the household
Drew the embers close together,
Laid the kindlings lightly o'er them,
Piled the logs up high and higher,
And the answer to his service
Was the flaming of the fire.*

*There are tokens through the churches
Of revivals long ago,
But the embers have been scattered,
And the fires are burning low.
Get together, Christian workers,
Heart to heart, in earnest prayer,
And revival flames will answer
Through the churches everywhere.*

*See that band of Christian workers
Gathered in the upper room
In obedience to the Master,
Newly risen from the tomb!
Each day of the ten they tarry,
Heart draws near to heart in love,
Till the hour of perfect blending —
Then the answer from above!*

*Get together, Christian workers,
One in purpose and desire,
Where there seems but mold'ring ashes
There are sparks of holy fire;
And the winds of heaven blowing
On the embers charred and cold,
Shall revive and set them glowing
With a glory as of old.*

*Get together, Christian workers ---
In the noisy city meet,
In the quiet country places
Gather at the mercy-seat.
Build anew the family altar,
Meet and keep the broken vow,
God is waiting to be gracious,
We must get together now.*

*We shall never get together
In the morning service hour;
It is only in the prayer-room
Hearts can touch and feel the power
Of rekindled aspiration,
And a faith divinely grand.
Get together, Christian workers,
For the Master is at hand!*



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THE CHURCH PAPER, AND HOW TO CIRCULATE IT

(Reprinted from issue of Oct. 5, 1892.)

THE LATE REV. J. O. PECK, D. D.

MY work on the above topic is cut out for me. The editor does not want any of my "theories," but my "experience." How does he know that I have no "theories" that are worthy of his paper? But cheerfully I give my experience on one of the most important collateral duties of the pastor. I did not dream, when I was making the historic experience, that I would so often hear of it and be asked to give the repetition of it.

I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty-five years. I believe the church paper my best and most effective assistant pastor. I believe any other paper displacing the HERALD or the Advocate (according to my locality) to be undermining of the Methodist intelligence and loyalty of the members of my church. Hence, to circulate the church papers became a conviction, a passion, a joy. I felt it a duty; a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong re-enforcement in effecting these results. Hence I threw my brains, soul, tact and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground — that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell — I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The *modus operandi* was as follows:

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church.

I warmed with my theme and exhorted. I appealed to their loyalty. I excoriated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I told of the bread they were taking out of the mouths of hungry superannuates, widows and orphans of our church, to put money in the coffers of outside publishers. I portrayed the fact that the paper was worth five cents a week — all it cost — to any family in the prepared exposition of the Sunday-school lesson. I swept the whole key-board of incentives to take the paper. Then when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews. I nailed their ears to the paper with a pencil.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer meeting. I repeated this effort in the prayer-meeting at intervals. I always gained some at the close of a warm prayer-meeting.

3. I next put a clean copy of the paper in my pocket and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharp-shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they "saw a great light" and subscribed! Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year's I would state this fact to the public congregation and ask the well-to-do to send a Christmas or New Year's gift to these poor, that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a church paper. I explained the benefit, and urged on them the duty of taking a

church paper, as they were now to be Methodists.

6. Finally, I attended to this work personally. I no more allowed some indigent woman or aged preacher to do this for me than I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it), I always relieved him or her, and gave back the commissions quadrupled.

This is my "experience." It fills me with joy to recall it. Hallelujah! It was a good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the General Conference would pass a regulation that no person should be appointed a member of the official board who does not take a church paper.

A New Beginning

From the *Congregationalist*.

SEPTEMBER is the determinative month of the year in many of our churches and it is already nearly past. How has the autumn work opened, and what does it promise? The plans for the coming season ought to be definitely before the people by this time and in operation. The Westminster has a symposium in which several pastors discuss how to begin the winter's work. They put first the purpose to preach, in public and from house to house, the Gospel to the end that every disciple shall be instructed and inspired and every impenitent one brought to repent of sin and follow Christ. In other years with some of them this purpose has been pushed aside by assumed duties of church administration, outside work, and studies which, however important and interesting, have not contributed directly to the cultivation in the whole congregation of the life of the Holy Spirit. They are resolved not to let the main thing be side-tracked this year. Definite plans for the winter are to be made, discussed with the officers of the church, and adopted before the month closes. Some pastors are sending brief, comprehensive letters into every home of their people; others send in advance the bulletin of the Sunday service, with a reminder to each parishioner to do his part. One result of vacation should be to bring every leader back with a hopeful, courageous spirit, determined to see the greatest possibilities, to realize them, and to inspire others with confidence, enthusiasm and high purpose. Persistent effort with faith daily renewed by unburied communion with God at set times will make the coming year rich in spiritual growth.

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Vaccination for Hydrophobia

AT the Institute for Infectious Diseases at Berlin, Germany, Pasteur's vaccination method for the prevention of hydrophobia in people bitten by mad dogs is employed. In the year 1903, 307 persons were bitten by 194 dogs suspected of madness. In 140 of these dogs hydrophobia was afterward proved beyond a doubt, while 13 were found to be healthy; the rest could not be examined. The 307 patients lived in eight different provinces which are close to Russia. Thus Russia is again shown to be the breeding-place of this plague. Of the persons bitten 281 proceeded to the Institute and were vaccinated. Four of them died from hydrophobia, and one recovered after a slight attack. While vaccination has not proved an absolutely certain remedy, even when applied immediately after the bite, only one and a half per cent. of the patients vaccinated died, while of those not vaccinated, but treated medically, six per cent. died, and of those neither vaccinated nor treated eleven per cent. died. During the past six years the percentages of persons bitten who have submitted to vaccination have been 29, 80, 82, 78, 90 and 92 respectively.

Americanists in Session

THE Fourteenth International Congress of Americanists, which held its sessions during the latter part of August at Stuttgart, Germany, resulted in the collection and collation of a large amount of data of a technical nature, the value of which will appear when the official report of the proceedings, illustrated with plates and diagrams—which is being compiled under the supervision of Count Carl von Linden—is published. The proceedings were opened by the King of Württemberg, and an address setting forth the ideas and origin of the Americanist Congress was delivered by the president, Professor Karl von der Steinen, of Berlin. Professor Hamy, in the course of an address before the Congress, paid a hearty tribute to German interest in pre-Columbian America, and stated that Alexander von Humboldt, who about the

beginning of the nineteenth century made an extensive tour in South America, gathered the data that has served as a foundation for the science commemorated at the Congress. Interesting papers were read dealing with the latest researches among the Vancouver Indians, the contributions of American archaeology to the science of man, the Indian languages of the United States, the American nephrite idol in the Ethnological Museum of Stuttgart, and the Aztec memorials of Friar Toribio Motolinia. At the suggestion of the King of Württemberg medals were struck at the Stuttgart Mint in commemoration of the Congress, bearing the double portraits of Alexander von Humboldt and of his faithful companion and assistant, Bonpland. Professor Eduard Seler, professor of Americanism at the University of Berlin, is now in Paris engaged in studying the rare Mexican manuscripts in the library of the Duke of Loubat, the liberal patron of the science of Americanism.

Work of Juvenile Courts

THE National Conference of Charities and Corrections at its annual convention held last June in Portland, Maine, appointed a national committee on Juvenile Courts and Probation, as a special sub-committee of the general committee on Children. The chairman of the committee is Judge Ben B. Lindsey, judge of the Juvenile Court of Denver, Colorado, who is called the "Father of Juvenile Court," and who has done an excellent work in Colorado in improving and judiciously administering the laws regarding the care and correction of erring youth. The committee urges the adoption of juvenile court laws in all the States, to be uniform in principle and application, as far as practicable, and seeks to bring about a sensible and sane method of administrative work through the agency of such courts in the treatment of child offenders, avoiding the danger of leniency on the one hand and brutality on the other. The committee urges the passing of laws holding parents and others to a rigid legal responsibility for the moral delinquencies of children, the establishment of detention homes or schools in place of the jail for juvenile offenders, and the encouragement of personal and practical work to bring about the amendment of wayward youth, through the giving of aid and a firm but kind method of treatment, in place of punishment and degradation, which tend to develop fear and hate. The probation department of the Juvenile Court of Denver has prepared a pamphlet entitled, "The Problem of the Children, and How Colorado Cares for Them," which forms part of the Denver exhibit of juvenile court work at the

World's Fair. The juvenile court movement is an important phase of modern philanthropy combined with advanced pedagogy, and deserves careful study by intelligent citizens in all States.

War Horrors at Port Arthur

PRINCE RADZIVIL, who is a lieutenant in the Russian army, and who served with the British in the Boer war, in a recent interview at Chefoo declared that until he became aware of the state of things at Port Arthur he had no idea that war could be so horrible. Serious suspicions have been entertained by each of the belligerents that the other party was misusing the Red Cross flag, so that now even flags of truce or surrender are not respected by either side. The wounded Japanese lying on the slopes have raised in their hands fluttering handkerchiefs as mute appeals for relief, which the Russians have disregarded. Prince Radzivil asserts that the men of both armies are absolutely venomous in their antagonism. In one of the assaults of August two companies of Japanese troops are said to have found themselves at the mercy of the Russians, and hoisted a white flag. To this the Russians paid no attention, but continued volleying into the helpless ranks of the enemy. Upon this, it is rumored, a Japanese battery in the rear began firing into their own men, who are said to have charged the battery in mad desperation, most of them being cut to pieces between the two fires. Other horrors are recounted too dreadful to mention. The Russian garrison evidently expects no quarter if the Japanese soldiers enter. The whole outward face of Port Arthur has been converted into a shambles and charnel-house of death and decomposition. In spite of this awful carnage General Stoessel has been encouraged by the heroic example set by the wounded men, of whom 5,000 out of the original 8,000 in the hospital have returned to the firing line.

Emigration from Ireland

EMIGRATION is considered to be the greatest evil under which Ireland labors today. The country is being depleted by this drain, which has not ceased flowing for the past one hundred and fifty years, and which has been running with great rapidity during the past sixty years. According to the Government census returns, 4,000,000 Irish people have emigrated in the past fifty-three years. During the decade 1841-1851 Ireland had a net loss of 1,600,000 people, one one-fifth of its population. In 1841 Ireland had a population of 8,200,000, but in 1901 the population—which at the natural rate of Irish increase should have

been more than nine millions — had fallen to 4,460,000. An anti-emigration society has now been started, and a crusade by press, platform and pulpit has been begun. It is argued that emigration is reprehensible, patriotically considered, damaging to the Irish people spiritually, and even from a worldly point of view unprofitable. It is improbable, however, that this anti-emigration society will have any effect save upon a very small minority of the Irish people.

Port Arthur Assaulted

PORT ARTHUR has been exposed this past week to a terrific combined attack from the Japanese naval and military forces. Heavy storming columns of Japanese infantry have been hurled against three sides of the inner triangle of forts, and in spite of exploding mines, which made dreadful havoc among the assailants, and a murderous fire from many batteries, the Japanese are reported to have reached a position on the fortified line of defence connecting the forts. These desperate assaults were delivered with the idea of quickly finishing up the business of taking Port Arthur. In the spirited defence by the Russians General Fock especially distinguished himself. The besieged forces are said to be fighting as in a furnace. General Stoessel, who has shown himself throughout to be an indomitable man, has been going from fort to fort encouraging his men. The greatest anxiety has been felt at St. Petersburg regarding Port Arthur, and it has been rumored for some time that General Stoessel has discretionary orders to surrender that fortress if further resistance seemed absolutely hopeless.

Advancing on Fu Pass

IF fought at all, the expected battle at Mukden may turn out to be merely a rear-guard action upon a large scale. The vacillation—or prudence—of General Kuropatkin has again put the initiative in the hands of the Japanese, who are pressing on toward the Fu Pass, a village six miles northeast of Mukden, and near the right bank of the Hun River. The river at that point is shallow, and the Japanese greatly desire the possession of the ford. If they succeed in gaining a foothold at the Fu Pass, General Kuropatkin's position at Mukden will be insecure, as the Japanese will then be able vigorously to resume their flanking tactics. The Russian force south of Mukden is believed to consist of but a single army corps. The Japanese have with one army assumed the offensive from Bentslaputze on Fushun. Two other Japanese divisions occupy the Yental mines, the village of Yental, and Sandenu. The front of these three divisions is protected by an outpost screen which the tell-tale Chinese are not allowed to pass. The weather at the front has been rainy and cold, and the shivering Japanese would much like to capture Mukden and occupy it as a winter headquarters. Field Marshal Oyama is reported to have detached a part of his troops to join in the siege of Port Arthur. The Russians have been reinforced, and are erecting defences along the Hun River. The Baltic squadron continues to attract

attention in the newspapers, but is making slow progress eastward, and there is nothing to divert the Japanese from their grim and remorseless destructive operations before Mukden and Port Arthur.

King Peter Crowned

ON Sept. 21, King Peter Karageorgovitch was crowned king of Serbia, with all the ceremonial characteristic of the Greek Church. In every garrison town in Serbia the dawn of coronation day was marked by a salute of twenty-one guns. A partial amnesty has been decreed in Serbia, and a general feeling of jubilation appears to prevail. While the elaborate state procession was proceeding to the cathedral in Belgrade dense crowds looked on with interest, and the return journey from the cathedral was marked by frantic cheering. Mr. Jackson, the American Minister, was offered, but felt obliged to decline, the Karageorge Star, presented to all the other ministers. The centenary of the Servian Revolution under Karageorge, the grandfather of the present king, was celebrated in the afternoon by a great military parade. The troops marched through the principal streets of Belgrade in uniforms and equipments representing the dress of the Servian army at different periods since 1331. The crown which King Peter wore in the cathedral weighed four kilos, and he was obliged every now and then during the ceremony to lift it and rest his head. That crown is likely to become heavier as the cares of state increase or national complications ensue.

Panama Canal

THE Isthmian Canal Commission has resolved to vigorously push the work on the Canal. It will soon set eleven big steam shovels to rattling, and it is expected that the work will progress much more rapidly, as well as more cheaply, than it did under the wasteful French *régime*. In estimating this difference, however, it should be borne in mind that engineering appliances have been much improved since the days of the organization of the Panama Company, which came finally to grief. Recent reports from the Isthmus show that the health conditions among the 3,400 employees of the commission have been very good. No deaths have occurred during the past month, and but eight employees have been confined to the hospitals.

American Trade with Cuba

THE statistics of American trade with Cuba appear to show that the present small measure of reciprocity has not been sufficient to establish close trade intercourse between the two countries. Cuba is today selling all she can to American importers and buying as little as possible of America's products. In the first quarter of 1904 Cuba's imports increased more than \$2,000,000, yet of this increase American merchants and manufacturers are credited with only 14 per cent. as against a like percentage for Germany, 36 per cent. for Great Britain, and 27 per cent. for Spain. Of the aggregate imports for the quarter those from the United States increased only 3 per cent.,

while England's sales to the Cubans increased 20 per cent., Germany's 21 per cent., and Spain's 16 per cent. It is perhaps idle to expect that Cuba will desire to establish close and friendly commercial relations with this country until Congress has, for "weighty reasons of morality and national interest," as President Roosevelt said in his message of June 13, 1902, passed commercial measures in the interest of Cuba's well-being—a course to which the United States is "bound by every consideration of honor and expediency." The island of Cuba has not received that generous and open-handed help for which both McKinley and Roosevelt pleaded.

FACTS WORTH NOTING

— The Cuban Senate at Havana, on Sept. 21, ratified a treaty of friendship and commerce with Italy—the first treaty of the kind entered into with a European nation.

— The Royal Bank of Canada has been given the contract of disbursing the \$31,000,000 borrowed by the Cuban Government to pay the veterans of the late army, and other claims, growing out of the war for Cuban freedom.

— New England was visited by a cold wave last Friday, which did great damage to corn and to orchards in Maine, and to the cranberry crop on Cape Cod. The temperature at Portland early on Friday was the coldest for September in the history of the Portland weather bureau, whose records extend back thirty-three years.

— The appointment of Lord Grey, the brother-in-law of Lord Minto, to the Governor-Generalship of Canada, has given general satisfaction both in Canada and England, although the London *Saturday Review* thinks that Lord Grey has somewhat dissipated his better faculties by promoting in every way the imperial idea, and that his energy of late has been "greater in extent than content." Lord Grey has been in close touch with leading Canadians for the past five years. He was administrator of Rhodesia in 1896 and 1897.

— A very strange and sad accident occurred at Melrose, Sept. 21, caused by the explosion of a box of dynamite beneath a street car, at the corner of Main Street and Wyoming Avenue, in the early evening. Nine people were killed outright, and more than a score more or less seriously cut or bruised, and much property was destroyed. A rigid investigation is in progress, conducted by State and city officials. The box of dynamite was dropped by accident from an express wagon, and lay on the rails unobserved by the motorman of the car, which was completely wrecked. This accident will probably lead to a re-examination of the question of the transportation of high explosives, which are now a great menace to the community.

— A special train bearing J. Pierpont Morgan, the multi-millionaire, and his guest, the Archbishop of Canterbury, crashed into a switch engine at East Brookfield, Mass., last Friday, demolishing the switch engine and badly damaging the engine and buffet car of the special, but resulting in no serious injury to the trainmen or the passengers. The branch engine was lifted up by the pilot of the engine of the special, and borne along some 300 feet. The latter engine at last left the rails and, swerving off toward the east-bound track, assumed an upright position, interlocked with the wreck of the branch engine. The Archbishop of Canterbury had been the guest for a week of Bishop Lawrence of Massachusetts at the latter's home on

Mount Desert Island, and was on his way from Bar Harbor to Washington via Albany when the accident occurred.

— Dr. N. S. Mayo, of the Kansas Agricultural College, has accepted the position of chief of the Bureau of Animal History under the Cuban Government.

NEW YORK LETTER

"HOLLAND."

AS I have toured around among the camp meetings this summer, I could but notice some things as I moved about. One is that not a great many of the attendants — preachers and people — seemed to be expecting the conversion of folks during their meetings. And indeed, if they did, it is quite likely that they would be disappointed, for the great bulk of those in attendance at the meetings that this scribe looked in upon were professed Christians. But little material was in sight to work upon, even if the workers were ever so determined to reach them.

At the Epworth League rallies it is astonishing what a large proportion of those present are people in middle life — say from forty to sixty years of age. Oftentimes more than half of the entire audience will be thus composed. How is this to be accounted for? Is it that all of these folks went into the League at its formation, and have stuck to it clear through? Or is it an indication that our young people of today are not warm and cordial toward the movement? If this is in any wise true, is it because we do not pay enough attention to the organization of Junior and Intermediate Leagues? At any rate, it should be looked into.

And again, this critic caught the idea that, even in these rather easy and formal days, the camp-meeting crowd of all sorts has a decided preference for the preacher who is in dead earnest. The mere disclaimer, or essay reader, or the preacher who is sucking his "sugar stick," or the brother who deals in pyrotechnics, or even the pathetic and emotional sister in white tie who weeps piteously, all fail to get the heart of the congregation. But the man who goes for blood, who drives straight at the people, makes his appeal like a man to the conscience of his listeners, always has a hearing, even from the most listless crowd. He may be a trifle tense and severe, and at times use rather vigorous and rasping language, but he is evidently sincere and earnest, and as a result is refreshing. Hence he is pretty sure of a hearing. Of course his heat must not be purely mental; a man may glow at a white heat over the fine work of unfolding a great theme, and have but little thought as to the salvation of sinful men all about him. The people still enjoy a good heart-glow in a sermon. I asked at several grounds as to the preachers who were the most popular with the people, and I found that in nearly all cases they were men of uncompromising spirit, who had a red-hot message from God, and who gave it to the people straight like the Prophet Micah of old. This old-fashioned man takes this as a healthful and encouraging sign.

In our vacation season we roamed a good deal. Isn't this really better than to settle at one place and squat there for a month? We fear that many of our preachers do not rest during their vacations; they simply vegetate. A man should do enough of work to make the body firm and hard, and think enough to keep the mind from turning to pulp. To simply sit in the shade on a veranda and read the daily paper between meals, and gossip a bit with the next-door neighbor, not only does not rest

a man, but it unfits him for his fall work when he returns. It is an excellent recreation after a hard year's work to fish, and boat, and tramp, and climb hills. A preacher so employed not only creates an astonishing appetite, but he digests and assimilates the food that he eats. Idleness is not recreation, but change of employment is.

And an excellent tonic for an over-worked and weary man is to revisit old scenes, and meet and mingle among old-time friends. How we enjoyed that delightful privilege this summer! What blessed and inspiring memories of the past floated before our mind as we grasped and squeezed warmly and firmly the hands of old comrades in the Lord's army by whose side we battled years ago! What earthly wealth is for one moment comparable with the treasures of true Christian friendship that a devoted Methodist preacher stores up as the years go by? What millionaires some of us already are in this rare realm of accumulation!

"And if our fellowship below,
In Jesus be so sweet,
What heights of rapture shall we know,
When round His throne we meet!"

In "roaming up and down the earth" we also noted a growing tendency to keep the churches open during dog-days. And why not? The great masses of our people, and all of the people, for that matter, are at home most of the summer long. Many have no vacation at all, and thousands have exceedingly brief respites of a week, or two at most. Are not these people entitled to the Gospel, pray? Of course some of these good people who cannot afford a vacation of any sort close up the front of their homes and take a vacation in the rear rooms. But even these will turn out if the churches will provide for them good, rugged gospel preaching.

It seems to "Holland" that the tendency to group the churches of different denominations in a given neighborhood and arrange for union services during the month of August, is on the increase. There are some advantages to this plan. A larger sum can be paid for the services of the pulpit supply, and thus stronger and abler pulpites can be procured. Moreover, these visiting preachers are likely to face a good deal larger congregation. On the other hand, fewer people in the aggregate hear the Gospel than if services were held in all of the churches, for average families do not feel under as strong obligations to attend the great union service as they would to attend the services in their own individual churches; and to some extent the local spirit of the several congregations is weakened. When the preaching services are held in all of the separate churches, the prayer-meetings and Sunday-schools are likely to be better attended and looked after. You think it over, and take your choice. Of course you will; and you would even if this pen had writer's cramp.

We are inclined to look favorably upon the growing tendency to hold tent meetings in our cities and large towns during the summer months. In some cases these meetings are held under the direction of the Young Men's Christian Association, backed by the churches; and in other instances a union of the churches with some vigorous evangelistic leader at the head swings the good work forward. An attractive tent, big and airy, well seated and lighted, with nimble and spirited singing, and sensible and attractive talks and sermons, is likely to win hundreds of evening strollers

into their meetings, who would not feel a all inclined to darken a church door upon a warm evening, even if the church were known to be cooler, as it usually is. The feature of novelty counts for a good deal with many people. We must be willing to use all sorts of tackle and strange bait if we would be successful fishers of men. And this is an excellent field of work for our young folks — the Epworth League and kindred societies.

Our first session of the Preachers' Meeting was held, and the attendance was only moderate; but the attendance downstairs was excellent. The brethren had too much to talk about to get through in time to get upstairs to attend the meeting. They had not seen each other for months, and since that they had all sorts of experiences, and were eager to relate them to a full group of sympathetic listeners. How brown and rugged they all do look after their summer outing! And how genial and sunny-souled that great throng of hard-working preachers are! Is there any fraternity on the earth to compare with them for heartiness, humor and comradeship? With what sincerity and abandon they greet each other, and what a genuine ring there is to their appreciative laughter! Yes, that Monday blending of brotherhood is an excellent rest to those big-hearted men whose hearts are burdened with the cares and sorrows of thousands of troubled souls in their many parishes.

But some of us did go upstairs, and we heard a strong and unique address from Rev. Henry Wood, of the National Temperance Society, on the progressive steps that have been made in the battle with this great rum-demon. Of course the speaker paid his respects to Bishop Potter and his consecrated saloon. No saloon since Adam's time ever got so much free advertising as this subway dive that is vouched for by this erratic Bishop. This vexed question will not down. It is bound to be at the front for discussion. Even if its enemies are still for a brief season, its friends, as in this queer case, do foolish things that lead the church and world alike to talk about it and condemn it. Unconsciously the Bishop did a great injury to hundreds of people by his endorsement of a low and common saloon; but, on the other hand, God will make the wrath of man to praise Him by making plainer than ever the awful peril that the saloon is to the nation.

One of the promising signs of our day is the attitude of the industrial world toward the rum traffic. The great railroad systems are forbidding their employees to enter a saloon on the penalty of discharge. The big guarantee companies that go on the bonds of employees for great department stores and other kindred corporations are prying carefully into the drinking habits of all of the men whose bonds they fill out. The influential insurance companies of the country will not issue a policy on the life of a man employed about a saloon, brewery or distillery, even though he be a most temperate man in his habits. And it is noticeable that the colossal manufactories are being placed in communities as far as possible from this baneful trade. These are straws which show which way the wind is beginning to blow.

By this time quite a number of our tender new Bishops have held their first Conference. And we hear all sorts of beautiful things about them. But what a sweat a brand-new Bishop must have with his first Conference! How faithfully

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THE PREACHING NEEDED FOR A REVIVAL

THIS must not be taken to imply that there is any kind of preaching worthy of the name which does not contribute in some form or another to religious awakening and the diffusion and nurture of the spiritual life. The Christian religion as to its essence is not a sacrament, or a liturgy, or a philosophy, or a theology, or a solvent of social and political problems, or a superior form of social organization, though it may involve most, if not all, of these. On the contrary, it is, as its Divine Founder announced and exemplified, a simple *evangel* (Mark 1: 14, 15; 8: 12; Matt. 4: 17; Luke 4: 43) — a narrative of facts beginning in time, but culminating in eternity, whose all-comprehensive scope and deep and inexhaustible significance omit no element essential to man's moral and intellectual development and well-being.

The Gospel of the grace of God holds in itself exclusively the essence and archetypal forms of all that is good and true and beautiful. While its genius is susceptible of transference through all ages of incorporation in a great variety of forms, of adaptation to all the wide diversity of human life, character, condition and requirement, it remains itself eternally the same. Having its source in the nature of God, it is, like that nature, changeless. Its substance is a doctrine which reveals God — His disposition and attitude toward men, His will and purpose concerning them. Its form is a message of peace and good-will; its method, a free and open proclamation; its minister, a herald or proclaimer; its aim, the establishment of a heavenly commonwealth or kingdom of God on earth, by promoting the salvation of individual souls. The preaching, therefore, that comports with the immutable genius of the Christian religion and is adapted to secure its diffusion, must not pervert, suppress or ignore any of its cardinal truths or fundamental features. The Christian redemption, interpreted in its own light and taken as a whole, is beautifully self-consistent and unfailingly effectual. It is crippled by disintegration and dismemberment.

"The truth as it is in Jesus" alone awakens the deepest response of the human heart and is competent to save men. With no other has God promised to cooperate. To no other does the Holy Spirit bear witness as the administrator of redemption. Christ, in the fullness of His divine nature and the manifoldness of His offices — regarded as *our Sacrifice* for sin and *our Saviour* from its guilt, penalty and power — is the hope of every grade of sinners and the joy of every type of saints. "To Him gave all the prophets witness;" and every prophet worthy of the name will not fail to attest and vindicate the genuineness of his commission by doing the same thing now, even though today, as at the beginning, the preaching of "Christ crucified" be "to the Jews [the formally religious] a stumbling-block," and "to the Greeks [the intellectually conceited] foolishness." If thus we could only recover the evangelical ideal, spirit and tone, with our ever-deepening and widening knowledge and multiplied material resources, we

could hardly fail to relieve the church of the stigma of sterility and the individual Christian mind of the burden of disappointment and defeat.

CONVERSIONS EVERY SUNDAY

IN some congregations where unconverted people attend in large numbers, it would seem reasonable to expect conversions at every public service — provided that the message delivered by the preacher, the spirit and tone of the service, and the co-operative faith of the people, unitedly tend in that direction.

So far as the preacher is concerned, it is clear that he must aim at conversions in order to secure them. His sermons must be planned, prayed over, composed and delivered with the purpose of awakening the impenitent to a knowledge of their sins, and of bringing broken-hearted penitents to the point of surrender to Jesus Christ. There must be in the sermon an evangelistic spirit and sympathy and fervor, a directness of aim, a sincerity of appeal, and a tenderness of feeling which grow out of a heart in touch with the Master in His work of saving men. These qualities do not come of themselves, spontaneously, in the ministry of any man. They must be cultivated, sought for, studiously and prayerfully developed; and if they are earnestly striven after, they are within the reach of all who preach the Word.

The late Rev. Dr. Francis Hodgson was in his way one of the mightiest preachers of his time. Two of his methods were these: first, he gave full vent to his emotional forces in only one sermon of the Sabbath — sometimes in the morning, sometimes at night. Once a day, therefore, he was logical, argumentative, strenuous and on the other occasion he gave his lungs full away in exhortation and appeal. It was his judgment that this policy was best for himself, and for the people. The second phase of his habitual course was this: he studied keenly the various types of character and religious need in his congregation, and constructed his sermons, week by week, so as to hit and fit each one. For one discourse he had in mind, for instance, a heedless, hardened and impenitent man, God-defying, reckless, and in danger. He would bring to bear on such a character all the arguments, motives, persuasives, and appeals which the Scripture affords, and, having in mind the various persons in the congregation coming under this category, he would pray for them in advance, keep them before his spiritual vision, and by a subtle, yearning sympathy get hold of them, as really as if he had put his arresting hand upon them in person. A sermon thus wrought out, with specific needs in view, never failed to get hold of the ones at whom it was aimed. Fitting not merely an individual, but a type of character, it reached sometimes a score in a single service.

Years ago we happened to meet in a New England town an influential Congregationalist who asked whether Dr. Hodgson was yet alive. Then he told us how, when a youth, he had happened to drop into a Methodist church one Sunday to hear a stranger preach. The lad

took a seat in the gallery and was known to hardly any one in the church. The sermon, however, singled him out, took hold of him, pictured his needs, sins, and sorrows, and when he went out of the service that morning he had resolved to seek the Lord. His religious life dated from that hour. He had never met Dr. Hodgson to express his gratitude, but he said: "I expect to see him in heaven and tell him that his message that day brought me to Christ!"

Brethren in the pastorate, why should we not construct our sermons so as to induce immediate decision? Why should we not expect people to be saved while the message is being spoken? Why should we not have conversions every Sunday?

ONE BY ONE

THE primitive method of getting hold of men one by one, attaching them to Christ, and engaging them in His service, is strikingly illustrated in the incidents related in the first chapter of St. John's Gospel, describing how the earliest disciples of the Master were secured.

The first of the Twelve, whose character is here briefly hinted at, is Andrew — "Simon Peter's brother." By that title he almost invariably is mentioned. He and a fellow-disciple of John the Baptist, who is supposed to be the author of the Gospel aforesaid, saw Jesus one day by the Jordan, having heard the Forerunner's testimony: "Behold the Lamb of God." The Master graciously opened the conversation, invited them to His lodgings, and thither the three went, at four o'clock one afternoon — the very hour fixing itself in the memory of the man who relates the story. They stayed there till night, holding some hours of intercourse. When the day was at an end the two men were for all time disciples of Jesus, the Saviour of the world. They both went forth to find others, and tell them the story. Andrew, before he sought sleep, sought his "own brother Simon," and cried out in joy: "We have found the Christ!" "And he brought him to Jesus." That was the beginning of the career of Peter, under whose sermon at Pentecost three thousand souls were converted.

Andrew seems to have had a special knack of dealing with individuals, of getting hold of people, one by one. It was he who at the opening of the incident of the feeding of the five thousand, sought out and found the boy who was such a factor in the miracle. Andrew it was who came to the Master and said: "There is a lad here with five barley loaves and three small fishes!" It was just like Andrew to be on the alert for this lonely boy, to pick him out, get into touch with him, and bring him to the Lord.

It was Andrew, again, who, with Philip, came to Jesus when the great ministry was coming to end, in the Temple at Jerusalem, and told him of certain Greeks who had said: "We would see Jesus." Thus throughout his ministry this obscure, faithful, devout man kept winning souls for his Lord, one by one.

In the first instance alluded to above, the peculiar phraseology seems to intimate that Andrew's example was fol-

lowed by John, who, it may be, also hunted up his brother James and brought him to Jesus. Then comes the story of the calling of Philip, who was summoned into the kingdom by the Master himself. This new disciple, too, immediately went forth and found a friend, and said: "We have found Jesus . . . Him of whom Moses in the law and the prophets did write. Come and see Him for yourself." And so Philip brought Nathanael to Christ.

The special pains which our Lord took with individual inquirers — the woman at Jacob's well, the man born blind, Nicodemus, and others — illustrates the same principle. He had much to do with the crowd; multitudes hung upon His words; the common people heard Him gladly. But again and again He dealt in kindness, discerning insight, and yearning sympathy with individuals, apart from the crowd, taking or finding them by themselves alone, and answering their questions, dispelling their doubts, quieting their fears, and revealing Himself to them as their pardoning and renewing Lord. Can we do better than to imitate His example?

An incident comes to mind which is worth while putting on record in this connection. About twenty years ago a minister who had been accustomed to see his ministry blessed with revivals of an extraordinary type, and who as presiding elder and pastor stood in the forefront of usefulness in his Conference, found himself on the brink of a physical downfall at the opening of a new year and the beginning of a large and influential pastorate. His physician gave him a careful examination, and said: "Brother, you are in a critical condition, and yet you are in shape to do pastoral work if you put yourself absolutely in my charge. You have a bare margin between you and permanent disability, or possibly sudden death. But with a year of careful work you may recover. Now, first and foremost, I give you warning that it will endanger your life if you attempt to hold a single week of protracted revival work, such as you have been accustomed to hold. You have strength enough for the work of the Sabbath, with such occasional assistance as you can command, for the evening service, and for the midweek meeting, and for pastoral visitation, if you do not overtax your strength. But you must not attempt anything beyond. This is my command as your physician. You take your life in your own hands if you transgress."

The pastor was for awhile in trouble. Then he concluded to obey his physician's advice. But he said: "I have here in my congregation a host of unconverted men and women. I will make a list of them, study their personalities, try to adapt my pulpit messages to their individual needs, and then, from day to day, with faithfulness and tact, hunt them up, in the office, in the store, on the street, at their homes, one by one." He did so. It was not long before there were penitents at the altar every Sunday night; conversions occurred in the class-meetings and in the Sunday-school; men and women found Christ in their homes; and when the end of the year came, two hundred souls had found the Lord, and yet

no "revival" in the ordinary sense had been held.

Have Methodist preachers forgotten the method used by our fathers along with their public and long-protracted revival services? Have we forgotten how to hunt up a single lost sheep, seek out the wanderer, appeal individually to men and women one by one, and thus bring to them conviction, warning, the touch of the Divine Spirit, and the healing grace of the Saviour? Have we lost the art of bringing souls to Christ one by one?

Four Essentials

IN order to have a genuine revival, four conditions must be complied with:

1. There must be an intense desire for a revival; and it must be a desire that can be submitted to a holy God and be approved by Him. This condition will not be met by the calculating thought that the interests of the church will be improved by a revival, that attendance upon the services will be increased, the benevolences of the society enlarged, and general prosperity follow. These are results which do attend a genuine revival, but they are not to be made the supreme desideratum by minister and people. Something higher, holier and more unselfish must dominate, before God can be gracious and responsive. To glorify God and to pluck men and women from the grasp of sin and present them redeemed and holy, must be the constraining desire. When this becomes a passion with a church, it is well-nigh irresistible.

2. Connected closely with this preparatory condition there will develop an expectancy of a revival which is a sure promise of its coming. The Holy Spirit will give some of the saints this assurance. This state of mind and heart becomes well-nigh a certitude. Hence revivals never come as surprises. The Holy Spirit prophesies its coming to those who are wise in spiritual things. This expectancy is an unmistakable and essential barometer that the hour of reaping is near.

3. It hardly need be said that there must be absolute honesty in dealing with man as well as God in revival effort. We refer to this fact because it is painfully true that deceit and dishonorable motives are sometimes exhibited even in evangelistic efforts. We saw it recently at a camp-meeting which had been handed over in management to a well-paid evangelist. This evangelist counted converts and claimed results that no one else could see. This dissembling was carried to noticeable exaggeration and even misstatement. A holy God cannot and will not bless such practices, and the whole business thus becomes a mockery and a curse. That is the type of "worked-up revivals" which have led so many even of our own people to lose faith in them. There must be absolute sincerity in preaching and exhortation, in presenting truth, and in all statements made.

4. There must be persistence of effort, and there will be if the first condition is met. It may be that neither minister nor church is ready, until much time has passed, to garner fruit, so that necessary delay may be the test of faith and the evidence that more preliminary work is needed. Hold on, hold on, is the practical injunction to the church which has entered upon revival work.

A compliance with the foregoing conditions in spirit and purpose cannot fail to bring spiritual refreshing.

PERSONALS

— Bishop Andrews will make his home in Brooklyn, N. Y.

— An excellent memoir, with portrait, of the late Rev. L. L. Hanscom, whose death was announced last week, will be found on the obituary page.

— Rev. Willbur F. Wilson, of Nanking, has been appointed acting treasurer of the Central China Mission in place of Rev. Robert C. Beebe, M. D., who returns to the United States on leave of absence.

— Rev. and Mrs. J. Hamilton Reed, of Little Rock, Ark., have been approved as missionaries to Liberia. It is expected that Dr. Reed will become the vice-president of the College of West Africa at Monrovia.

— We regret to learn of the death of Rev. F. M. Grace, D. D., of Birmingham, Ala., a distinguished minister, teacher and writer of the Methodist Episcopal Church, South. His contributions have often enriched our columns.

— Rev. C. J. M. Thaarup, director of the Methodist Book Concern in Denmark and pastor at Frederikshavn, has been appointed to succeed the late Rev. J. J. Christensen as treasurer of the Denmark Mission Conference.

— Prof. C. M. Stuart, D. D., of the Hymnal Committee, and Mr. Edwin R. Graham, of the Western Book Concern, were in Boston last week to arrange with Gilson & Co., music publishers, to make the plates for the new Hymnal.

— The *California Christian Advocate* says: "Dr. Robert McIntyre, First Church, Los Angeles, continues to draw great multitudes. The church is crowded to its uttermost limits. This is one of the greatest of his pastorates."

— Rev. S. S. Klyne, of West Medford, writes under date of Sept. 23: "Kindly insert notice of the death of Rev. J. A. Strachan. He was a member of the North Dakota Conference, and died at Sharon, Vt., Sept. 16. An obituary will be sent later."

— Rev. and Mrs. V. G. McMurray, formerly members of the Free Methodist Church, and experienced missionaries in India, have been approved as missionaries of the Methodist Episcopal Church for work in the territory which will make up the Central Provinces Mission Conference in India.

— Rev. and Mrs. A. A. Parker, of St. Paul's Church, Wichita, Kan., are to go out as missionaries of the Methodist Episcopal Church to Baroda, in the Bombay Conference, provided they pass the necessary medical examination. Mr. Parker will have charge of the Florence Nicholson School of Theology at Baroda.

— The Board of Managers of the Missionary Society has provided for the homecoming of the following missionaries this fall or during the year 1905: Rev. William B. McGill, M. D., and family, of Korea; Rev. William W. Ashe, M. D., of North-west India; Rev. Robert C. Beebe, M. D., of Central China; and Miss Ida May Sharp, of Liberia.

— Rev. and Mrs. W. E. Bancroft, of the Ohio Conference, have been approved as missionaries in the Bombay Conference, provided they pass the necessary medical examination. The appointment of Mr. and Mrs. Bancroft was made possible by the action of the Epworth Leagues of the Canton District, East Ohio Conference, in pledging themselves to provide for the salary of Rev. E. F. Freese, presiding elder of Gujarat District of the Bombay Confer-

ence, who is now in the United States on furlough.

— Bishop Andrews preached the dedicatory sermon of the New Prospect Avenue Methodist Episcopal Church, New York city, last Sunday.

— Rev. L. J. Birney, of Hyde Park, has recently visited his parents' home in Denison, Ohio, and had the pleasure of officiating at the weddings of his two sisters.

— The cause of Christian learning suffers a serious loss in the death of Rev. Dr. Samuel Ives Curtiss, professor of Old Testament literature and interpretation at Chicago Theological Seminary, who died at St. Bartholomew's Hospital, London, Eng., Sept. 23.

— The inauguration of Dr. Huntington as president of Boston University will occur on Wednesday, Oct. 26. President Eliot, Bishop Goodsell, Gov. Bates, and other distinguished persons are to take part in the exercises. A fuller announcement will be made later. ZION'S HERALD will devote one number mainly to a report of the event.

— Rev. Nathan Gilbert Cheney, D. D., died in the Seney Hospital, Brooklyn, Sept. 23. He was a member of the New York East Conference, and was presiding elder for the four years closing in 1887. Five years of his life were spent as a missionary in India. Dr. Cheney was 62 years old. He was a graduate of Wesleyan University, and leaves a wife and a daughter.

— Mr. William A. Revis, of Winfield, Kan., a graduate of Southwest Kansas College (class of 1904), sailed from New York by steamship "Arabic," Sept. 23. Mr. Revis is under appointment as a missionary of the Methodist Episcopal Church, and goes to Sitapur, North India, to be associated with Rev. N. L. Rockey, secretary of the Bishop Thoburn Special Fund.

— Chancellor James R. Day of Syracuse University announces the gift from Lyman C. Smith, of Syracuse, N. Y., of an additional building for the Lyman Cornelius Smith College of Applied Science. Mr. Smith four years ago established the school, giving \$750,000. The gift adds a model factory building for mining and engineering, and a mechanical laboratory at a cost of more than \$100,000.

— Miss Harriet Storer Fisk, daughter of Everett O. Fisk, of the Fisk Teachers' Agency, was last week elected president of the senior class of Boston University. A Boston daily, in announcing the fact, says: "Miss Fisk is one of the most popular young ladies in the University. She is a member of the Historical Club, the Beacon Literary and the Current Literary Club, as well as the Gamma Phi Beta Sorority."

— The vacancy in the corps of naval chaplains occasioned by the resignation of Chaplain Sykes in August, 1903, has recently been filled by the appointment of Rev. Evan W. Scott, of Ohio, a Congregationalist, and the first of that church to be appointed since 1871. With such a large demand for naval officers, it is not easy to understand why the vacancy should have remained so long unfilled. Chaplain Scott was graduated from Yale Seminary last June, and is highly recommended.

— Miss Ethel Louise Gallagher, daughter of Rev. C. W. Gallagher, D. D., president of the National Training School for Missionaries and Deaconesses in Washington, D. C., has been appointed teacher of English and elocution in Maine Wesleyan Seminary and Female College at Kent's Hill, Me. Miss Gallagher was at one time herself a student at Kent's Hill, where her father was president for a period of four years. Since that time she has been graduated

from Lasell Seminary, and, last June, from the Columbian (now George Washington) University in Washington, and thus enters upon her new work with an excellent equipment.

— Rev. C. N. Tilton, of Lisbon, N. H., is to be transferred to the Northern Minnesota Conference in exchange for Rev. John Watson, of Wadena, Minn.

— Miss Helen Miller Gould, of New York city, was present at the formal opening of the new Y. M. C. A. building in Salem on Monday evening. She expressed herself as much pleased with the building and at the perfect arrangements for all departments of work. At 8 o'clock a reception was held by President Matthew Robson and guests in the main hall. There were in the line Miss Gould, Mayor Peterson, Mrs. L. H. Cole, Miss Orton and Mr. and Mrs. Lougee.

— Rev. F. L. Hayward, presiding elder of Bucksport District, writes under date of Sept. 24: "The first death of the year on my district, in parsonage homes, has come to the home of Rev. E. A. Carter, of Jacksonville — little Cecil, his youngest boy. Mr. Carter writes: 'I never saw such patience on a sick bed. Our home is lonely, but we know it is well with our darling boy, and the Everlasting Arms are underneath us.'"

— Rev. W. H. W. Rees, of Smithfield Church, Pittsburg, Pa., is having continuous and very noteworthy success in his pastorate. During his three years with this church 350 people have united with it and after all removals by certificate and otherwise there is a net gain of 250 to the membership. It is not surprising that Dr. Rees is unanimously invited for a fourth year. His son, Raymond Sigler Rees, will enter the ministry, and is a young man of much promise.

— The pastor of St. John's, Rev. Dr. J. D. Pickles, had a pleasant surprise recently in receiving an invitation from a personal friend to be his guest in a trip to the St. Louis Exposition. His quarterly conference, appreciating his opportunity, unanimously voted him the necessary leave of absence, and he will leave for the Fair, Oct. 12. St. John's will have the services of Rev. Dr. M. T. Elliott, of England, next Sunday. Dr. Elliott is one of the English delegates to the World's Peace Congress, a distinguished minister of the Wesleyan Church, and a former chaplain in the English army and navy in Egypt and the Gold Coast of Africa.

— Last Wednesday evening there was a very interesting social gathering at First Church, Jamaica Plain. The chief features were a number of very pleasing readings by Miss Ada Mudge, and an address by Mrs. Hoskins of India. Mrs. Geo. W. Flynn, after some very appropriate remarks, presented Miss Mudge, in the name of many friends, with a generous banknote to be expended in purchasing something that shall be useful in her India home. An informal reception will be tendered to Miss Mudge by the officers of the New England Branch of the Woman's Foreign Missionary Society at the College of Liberal Arts, Boston University, Monday, Oct. 3, at 3 o'clock. All friends of missions will be welcomed on this occasion. She expects to sail from New York about the middle of October, going to Liverpool and London, and thence to Calcutta and Lucknow.

— The Matriculation Day address before the School of Theology will be delivered at 10 A. M. on Wednesday, Oct. 5, in the chapel of the School of Theology, 72 Mt. Vernon St., by Rev. Camden M. Coburn, D. D., pastor of St. James Church, Chicago. His subject will be, "The Curriculum of Christianity." In connection with the service holy com-

munion will be celebrated under the direction of Rev. W. T. Perrin, D. D., presiding elder of the district in which the school is located.

BRIEFLETS

The responses which reach the editor already concerning his reference last week to "A Great Wrong which Should be Righted," are ominous, showing the general, deep and outraged feeling at Dr. Park's removal. The HERALD has no desire to pursue this malodorous matter farther, but, understanding the situation fully, cannot be silent when so great a wrong is being perpetrated. Let simple justice be done to this minister and the race which he so loyally and ably represents, and let it be done quickly.

One duty leads to another just as truly as one blessing promotes a sequence of blessings.

The old and erroneous notion that the whiskey-filled soldier is the better fighter is disproved again by reports from the Far East, which deny the rumor that the Japanese at Liao-Yang bolstered up their courage with intoxicants. The remarkable endurance displayed by these splendid soldiers is the best evidence of the falsity of that rumor.

At the meeting of the Board of Managers of the Missionary Society, held Sept. 20, provision was made for the outgoing of several new missionaries. A missionary will be sent to the Japan Conference to take the place of Rev. J. W. Wadman, recently appointed superintendent of the Hawaii Mission; and a man and his wife will go to Fukuoka, South Japan, in place of Rev. H. B. Johnson, now superintendent of the Pacific Japanese Mission. The sending of three men to India, in accordance with the recent call issued by the Bishops for Southern Asia, was approved — one man for the business department to be established in the American Methodist Institute, Calcutta; another for the industrial department of the Mission School at Nadiad, Bombay Conference; and a third for industrial work in Phalera, Northwest India Conference.

Control the child by the kind of control that has its source and warrant in love, and you have saved the man.

A London physician announces the comfortable prophecy that within one hundred years all bacteria that are harmful will have been killed, and that the people of the twenty-first century will live to be a hundred years old. It is to be hoped that those favored individuals will take as great pains to live well as to live long. The query arises: Was the longevity of the patriarchs due to their successful extirpation of the contemporaneous bacteria of Palestine and surrounding regions?

"Beacon Search-Lights on Pioneers," a finely printed pamphlet of fifty pages, by Rev. James Boyd Brady, D. D., field secretary for the Preachers' Aid Society of the New England Conference, is laid upon our table. It is a strong and persuasive appeal for the worn-out veterans in our ministry. Dr. Brady can be addressed at the Beacon Chambers, Boston.

War is a costly process, but the expense is by no means borne exclusively by the parties immediately concerned in it. All

O Lord, Revive Thy Work!

AGGRESSIVE EVANGELISM

Special Appeal to the Readers of ZION'S HERALD

ALL the readers of ZION'S HERALD are aware of the action taken by the General Conference in appointing a Commission on Aggressive Evangelism. We plead with you, therefore, at the request of the General Conference, the highest authority in Methodism. We urge upon presiding elders, pastors and people an immediate and constant campaign for souls. Let this work be pursued "publicly and from house to house." Observe carefully some items in the action of the late General Conference:

1. The Commission shall urge our churches and institutions of learning to renewed zeal and earnest prayer for the conversion of souls.

2. Encouragement may be given to special revival movements in large centres of population, in co-operation with local authorities; arrangements may be made for evangelistic conventions, and work in connection with Epworth League conventions, and similar organizations of the church.

3. Such Commission shall encourage our people to hold tent meetings, open-air meetings, and special revival services, which shall be arranged by the interchange and co-operation of pastors, presiding elders, and by any other agency which shall be decided upon.

4. The purpose of the Commission shall not be construed as supplanting, but rather supplementing, existing evangelistic forces of the church. It shall seek to awaken and develop the evangelistic spirit among our ministers and laymen. It shall be educative in this direction, hoping to bring the whole church into co-operation for the saving of men, till the prayer is realized: "Would all the Lord's people were prophets!" The Commission shall emphasize the fact always, that while a variety of methods will doubtless be useful, chief reliance must be placed not upon human and visible mechanism, but upon the proclamation of the Gospel of Jesus Christ and the power of the Holy Spirit.

The key to the situation is with the pastor. If he leads, the people will follow. The people will engage in personal work for souls. There will be a complete network of holy activity, an endless chain of concerted action, from the senior Bishop to the latest and humblest probationer. Instead of indolent apathy and consequent spiritual dearth, there will be an abundant harvest, a great connectional movement, a "renaissance of Methodism," a progressive revival of primitive religion, which will put our great church in its appropriate place of spiritual leadership. If there were no life, organization would mean nothing; but there is a widespread and vital interest which seeks expression in some kind of organism. Organization without life would be an empty form, a husk without a kernel. The very tendency toward special organization is a hopeful sign, for death disin-

tegrates. Life grows into new and ever-changing forms of organism, which, in the spiritual world, by no means hinders the operation and co-operation of the Divine Spirit. The church of God is prayerful and expectant.

Almost every day the mails bring joyful tidings from a field white unto the harvest—sometimes tidings from afar. Bishop Burt writes from Varch, the seat of the Denmark Conference: "I am now well into my sixth Conference, and we have had a blessed revival spirit in all of them. Here meetings are being held every day according to the plan suggested by the Evangelistic Commission. Please send me fifty copies of the action of the General Conference and of the appeal to the presiding elders, and I will see to it that a copy is put into the hand of each presiding elder in Europe, and duly published in all our church papers."

The time has fully come to strike. Under the power of the Holy Spirit, in the strength of God, definitely, persistently and personally, we will "stoop to conquer." We will go from our knees to the battlefield. We will look into doomed faces (not only in public ministry, but privately and from house to house) with the lovelight of a great-hearted tenderness in our eyes, and the very tears of God in our voices, and the very pathos of the Cross constraining us.

In behalf of our Commission,

W. F. MALLALIEU, President.

J. P. BRUSHINGHAM, Sec. and Treas.

MESSAGES FROM OUR THEOLOGICAL SCHOOLS

B. U. School of Theology

DEAN WILLIAM F. WARREN.

To the Alumni of Boston University
School of Theology:

DEAR BRETHREN: I have been asked to address to you some words that may be considered a message from your Alma Mater as you give yourselves for a fall campaign of aggressive evangelism. The author of the request cherishes a hope that any message adapted to be of service to you may prove to be of service to other ministerial brethren as well. Though in the midst of the distractions arising from removal to a new residence, and having to steady my portfolio upon a breast-high pile of unopened book boxes, I gladly attempt to respond to the call.

First of all and most of all, I wish to congratulate you on the advantages you possess for engaging hopefully and confidently in the work of disciple-making. Of these advantages one of the most obvious is that each of you in the pastorate has a field ready to his hand. You have no need to go from home to seek one. Still less have you need to advertise, or to get others to advertise, your qualifications or your past successes. In your field you are known. Your character and calling are respected. Soul-winning is recognized by all as your supreme aspiration, your

fittest employment, your highest honor. I knew of a man who the better to catch attention was accustomed to advertise himself in posters and flyers and newspapers as the "Cyclone Evangelist of the East." You are spared the necessity of inventing titles of this kind, and the humiliation of thrusting them into the face and eyes of the public. Wherever you are preachers in charge, wherever you are missionaries, you already have friendly recognition, open doors, and a latent influence far beyond the field of your observation. Over the way lives one of the Christless men of your community; who so readily as you can win him to the love and service of our Lord? Who so hopefully as you and he can then attempt the saving of his drunken brother down at the other end of the town? Surely you have immeasurable advantage over any stranger for work like this. You are known and respected, you can be counted on for further co-operation; the stranger is a man on trial, his sincerity and wisdom are as yet evidenced only by cheap certificates of distant endorsers; in any case he is soon to pass on and leave the tempted to their old temptations. You are God's man for God's work in the place where God has set you. If this fact only takes full mastery of your consciousness, the church and the world will quickly see results.

I must further congratulate you on the attitude you are permitted and expected to take toward those who need to be won for Christ. The great revivalists of the Middle Ages had to get men to do many things besides repenting of their sins and believing on the Lord Jesus Christ. Later, in most of the countries of the Reformation, evangelists had to tell each unconverted man that the question of his salvation or damnation was unalterably fixed by the all-predestinating God before the foundations of the world were laid. Edwards was a great revivalist, but he had to entreat sinners to use a freedom the existence of which his theology strenuously denied. The Oberlin revivalists used to ask the unconverted to do by "natural ability" what they admitted was morally impossible. It was the best those preachers could do. Not a few even among the early Wesleys in England were so far under the influence of surrounding creeds that they labored to convince the unregenerate that they were under the wrath of God on account of Adam's sin. Mr. Moody, as an interdenominational evangelist, never felt free to present the Gospel message in any form that should seem out of harmony with the theological peculiarities of any of the denominations on whose co-operation he was dependent. You, on the contrary, are freer than any class of revivalists that ever preceded you. Your gospel is free from the unprovable historic and other pretensions of sacerdotal religion; free from the partialities and the unreason of Augustinian and Calvinian teaching; free from the metaphysical contradictions and hairsplittings of Edwardian divinity; free from the Calvinistic "leanings" of some of the early Wes-

leyans. You have behind you and supporting you men and women of your own precious faith. Each soul you can win becomes a recruit, a permanent helper in your work. Whitefield and Moody had no such vantage-ground as this.

The crowning beauty and glory of your opportunity is that to you more fully than to any class of evangelical preachers that ever went before you is definitely and explicitly committed the gospel of the Prodigal Son. Your predecessors have had to tell men that they were stone-deaf, yet under obligation to hear; that they were absolutely powerless, yet under obligation to act; that they were dead, yet under obligation to exhibit the activities of the highest life. Your church is the first that ever placed in the very vestibule of its structure of doctrine the declaration that every new-born child is a member of God's kingdom, and in such sense as to be entitled to the first of Christian ordinances. It, therefore, is the first that fully recognizes in all sinners prodigal sons whose life began in the Father's house and whose saving consists in their return to a lost life. The very thought should kindle an evangelistic flame in every charge in Methodism. It should become the inspiration of a world-wide revival of religion. It will if each of you shall respond to the summons of God's Spirit to the limit of personal possibility.

Drew Theological Seminary

PRESIDENT HENRY A. BUTTZ.

THE Aggressive Evangelistic Movement which is now commanding the attention of the church is one of the most important to which the late General Conference gave its approval. The appointment of the Commission to carry it forward was a most fortunate one, and in its personnel embodies the spirit of the movement. This work can only be carried on successfully by those who believe in the fundamental principle of Methodism—that the great work of the church is to spread Scriptural holiness throughout the world. The successful accomplishment of this work demands, and should receive, the hearty support of all the institutions of the church.

The theological schools are pledged to this movement by the very charter of their existence. They are charged with the duty of training not only an educated ministry, but also an evangelistic and aggressive ministry, which by the proclamation of a pure Gospel in the power of the Holy Spirit shall awaken sinners and edify believers. The ways in which the schools of the church may aid in this good work are well set forth in the circular of the Commission. Each institution, however, will have to adapt its methods to its own special circumstances and to the movements of the local churches. They should, and no doubt will, co-operate under the leadership of the pastors, and also by prayer and personal effort engage with zeal in this great evangelistic enterprise of our time. An earnest revival is the greatest need of our age, and the movement on the part of all our people for its accomplishment will not only strengthen the church at home, but will infuse a new missionary spirit among our workers in foreign lands.

The whole church should rally to the standard of Christ and go in His name conquering and to conquer. May the Holy Spirit abundantly rest upon this united effort of the church, and may a gracious revival come not only upon our own church, but upon the whole church of Christ!

SOME EVANGELISTS I HAVE KNOWN

REV. DANIEL STEELE, D. D.

THE evangelists whom I have known besides Dwight L. Moody and Thomas Harrison, are Dr. A. B. Earle and Dr. Charles G. Finney. Dr. Earle's success resulted from his deep piety and strong faith in God and a good degree of confidence in himself and his methods. His preaching was plain and pungent, taking in a wide range of topics, including the doctrine of retribution. He had an awful sermon on the irremissible sin as possible in every case of persistent impenitence. While in the study of Dr. Morrison, a Methodist preacher on Cape Cod, he experienced a great spiritual uplift which he called the "Rest of Faith," the title of a book on advanced Christian experience. He also published a book entitled, "Bringing in the Sheaves." He was a member of the Baptist Church.

Dr. Finney, educated for the law, was—to use the phrase of the Salvation Army—"properly converted," and turned from the law to the preaching of the Gospel. His theology was that which was then called the "new school Presbyterian," much like modern New England Calvinism, which is Arminianism disguised in Calvinian terminology. He was a logician, reaching the sensibilities through the intellect. He had the courage of his convictions, assailing fashionable sins without kid gloves. In the city of Rome, N. Y., he had marvelous success. When he came to the house of the pastor, Rev. Israel Brainerd, an uncle of the writer, he immediately began his work by earnest conversation with every member of the family, getting the unsaved and the uncertain on their knees till their "wills passed into a state of obedience"—his definition of regeneration. His work in that city reached all classes, and continued till there were scarcely any more to be converted.

Great was the prejudice against him among the old school Presbyterians and the conservatives of New England. In the times when sinners were taught that they must wait for the irresistible power of God to convert them before they could pray for pardon, or repent and believe, Dr. Finney got them on their knees to beg for forgiveness and to repent and trust Christ to save them. There was much opposition to his first coming to Boston on the part of several of the Congregational pastors. Dr. Lyman Beecher advocated his coming, and went to Providence to investigate his work there. His report was: "Finney will do well in Boston, even if he does tell penitent sinners to pray." Everywhere in those times predestinarians quoted as inspired Scripture: "The prayers of the wicked are an abomination to God." One Boston preacher refused to sit in the pulpit with this innovator lest his reputation would

be damaged. But Finney's success was so great at that time that he was ever afterwards welcomed to all the Orthodox pulpits. When I was a pastor in Boston in 1857, Finney spent several weeks there, making Park St. his headquarters, but preaching in all the churches. Many were converted. Theodore Parker was preaching to a crowd of young people in Music Hall, urging them to keep away from Finney's meetings—"to keep within doors till the tornado was past." He caricatured Finney's doctrines, saying that "the sin against the Holy Ghost was committed when a man took good rye and made bad whiskey, and when a woman took good flour and made poor bread." These blasphemous words are not found in Parker's books, but they were reported in the daily papers, as I distinctly remember. Finney appointed a prayer-meeting for his conversion or cessation.

As I recollect, Dr. Finney always had a skeleton of his sermon before him, his propositions in logical order running up to fifteen after the style of a century ago. There seemed to be no withstanding his reasoning. In short, the secret of his success was logic baptized by the Holy Spirit. In subsequent years he corresponded with me on the doctrine of Christian perfection, which he taught consists in the unswerving attitude of an obedient will, as recently argued by Dr. DeWitt C. Huntington.

Milton, Mass.

HOW SOULS ARE GATHERED INTO THE KINGDOM

At Park Avenue Church, Somerville

REV. ARTHUR PAGE SHARP, PH. D.

AS pastor we strive to keep two things constantly in mind; the necessity of faithfully preaching Jesus Christ as the source of the religious life, and of insisting upon Christlikeness as its manifestation; and the necessity of faithful pastoral and hand-to-hand work. Special revival meetings have not been as fruitful as we wish they might have been. The fault has not been with the preaching or singing, for such eminent specialists as Messrs. Potter and Bilhorn of Chicago have worked with us, and Rev. G. H. Wilson, formerly of Providence, R. I., a splendid preacher and successful evangelist, spent two or three weeks with this church. But the people will not come to such meetings; and although we throw ourselves with all the earnestness possible into the revival campaign every year, we have reached the conclusion that different methods are to be used if we would win souls.

So we expect much from the week-night prayer meeting. An unconverted person at our prayer-meeting is sure to be deeply impressed, if not led to the Lord; instances of sound conversion are not uncommon. Our difficulty here is that only about 25 per cent. of our church members are sufficiently interested to lend their aid by being present. Oh, that the Spirit of the Lord might breathe upon the multitude of church members who are being slain by the insistent demands of the secular! We believe in the Spirit's promptings. I have not called upon any one to pray at the prayer-meeting for over five years, and we are not often afflicted by dullness, or garrulousness, or hobby riding.

Then, we make the most of the class-meetings to instruct those who turn to

Christ. They find great help in the personal touch, consistent life and godly admonitions of the leader, and the inspirations of Christian fellowship. Two classes are conducted, also, the one for boys, and the other for girls, as teaching centres. They are not necessarily probationers' classes, but classes for instruction in the religious life. The annual Decision Day in the Sunday school keeps these classes full, for the Sunday school is alive to the great end of that work, viz., to lead the scholars to accept Christ as their personal Saviour. In addition to these the Junior League is an efficient aid in establishing the children in the Christian life. The superintendent, by her "heart-to-heart talks," succeeds in clinching the truth with such success that fully 75 per cent. of the boys and girls who graduate by age, at 14 or 15, into the Epworth League, do so as members of the church.

And now what seems to be a most promising and potent agency in leading souls to Christ here, is an association which is being formed of the splendid young people of the church whose hearts the Lord has touched, for instruction in methods of hand-to-hand personal work. Many of our young people only need to know how; their hearts are right, and if they can but get started, the harvest will be great. Jesus saved souls one by one; we are striving to do the same.

In conclusion, let me say that while all lines of the church work are being carried forward successfully — the social work, the charity work and visitation, the financial work, and the benevolences — there is more joy among us, as there is in heaven, over one sinner that repenteth than over a large ingathering of just persons who need no repentance. These come to us from all quarters by letter; but we rejoice most when we see the salvation of the Lord in the conversion of souls.

GREATEST REVIVALS I HAVE KNOWN

Rev. William R. Clark, D. D.

Perhaps the most fruitful revival which occurred under my ministry was in the first year of my appointment at Trinity Church, Charlestown, thirty years ago. My mornings were spent in my study, and all the afternoons were devoted to systematic visitation among the people, aiming to reach personally, as far as might be, the unconverted. In the early part of the autumn a series of neighborhood prayer-meetings was instituted, which were earnestly supported by the young men of the church. The spiritual life of the church was perceptibly quickened. Then followed six weeks of revival services each evening except Saturdays and Sundays, with preaching by the pastor, followed by altar services. Sunday evenings was held the old-fashioned revival prayer-meeting in the vestry, which seated some five hundred persons and was filled to its utmost capacity. A gracious outpouring of the Spirit ensued. At every service penitents were at the altar, and many found Christ as their personal Saviour. At the end of these special services 75 persons joined the church on probation, all but three of whom, six months later, were received into full connection on the same day — a day made memorable in the history of that church. These were mostly young people, all of whom became substantial workers in the church, as far as I have known. Later, other additions were made to the church, the exact number of which I cannot now recall. The Sabbath congregations increased and were atten-

tive, sympathetic, and responsive. The pastor and people shared alike in the grateful manifestation of the Divine Presence.

North Cambridge, Mass.

Rev. Daniel Dorchester, D. D.

In the winter of 1846 a great revival of religion prevailed in Norwich, Conn., which remarkably absorbed public attention for many months. Rev. Jabez L. Swan, a Baptist minister of New London, was the principal human agent, and the old West Side Baptist Church was the centre of attraction. The work soon spread, and the other evangelical churches shared in its influence. The Methodist churches on East Main St., at Greenville, the Falls, and Bean Hill, co-operated. The other Baptist churches and the Congregational also felt its power. Other towns — Preston, Uncasville, Montville, Franklin and Bozrah — were drawn into this focus, for the work of God was the universal topic among all classes of persons. Religion was everywhere talked.

At midday on Water Street, among the low groggeries, religious services were held, and multitudes of people listened to Christian songs, prayers and exhortations. Lorenzo Dow Bentley, son of an old Methodist local preacher, who had been a very wicked, blasphemous man, was one of the converts who was put forth as a speaker in these Water St. meetings, and he spoke with deep feeling, the tears flowing freely down his cheeks. His testimony was wonderfully convincing, and converts were multiplied, for all attested his deep sincerity. Another speaker — one of the largest business men in the city and hitherto an unbeliever — was a man of large influence in this new department of life. Other converts were thrust forth for this service.

On alternate evenings, at 11 o'clock, Elder Swan would immerse his converts in the river Thames, while thousands witnessed the ceremony and joined in the singing. It was estimated that 800 persons were converted in this revival, who joined the churches, which were increased in a marked degree. A goodly number entered the ministry, among them Lorenzo Dow Bentley, already referred to, who joined the Providence Conference at the same time I did. He became a flaming herald, but has now passed away. He was eccentric, but devoutly served his Master, and many have called him blessed.

Among the workers in this revival were Rev. Franklin Fisk in the Falls Church, and Rev. Franklin Gavitt in the East Main St. Church. The latter was greatly aided by his devoted wife, a slender woman, but very talented and of great faith, a genuine "elect lady," who lived to great age, and within a short time passed away. Her obituary was in ZION'S HERALD.

The effects of this revival were wide and lasting. The type of piety which it promoted was deep, active and practical. It prominently recognized the priesthood of believers, which was widely perceptible in a large region.

West Roxbury, Mass.

Rev. H. C. Dunham

In my account of an old-time camp meeting which recently appeared in the HERALD the name of Asa Kent was recalled. Kent was in his maturity, strongly built, and deeply experienced in the things of God. He preached a most unctuous sermon from the text: "Create in me a clean heart, O God, and renew a right spirit within me." In several of the morning services he gave brief addresses in defence of camp-

meetings, against which there was much prejudice at that day. I well remember a statement he made in one of his addresses. He said that at a camp-meeting in Western Massachusetts, held at an early day, the Spirit of the Lord was poured graciously upon minister and people, and souls were awakened, converted and sanctified. The work commenced at this meeting spread in all the surrounding circuits, resulting in the conversion of 1,600 souls — a great harvest into the kingdom.

Lorenzo Dow, with another preacher, traveled a great circuit reaching from northern New York into Canada, and reported at the end of the year 1,100 conversions. Lewis Bates, when stationed on Cape Cod, was blessed with a revival which brought 200 souls into the church. Epaphras Kirby had great revivals in Provincetown, Marblehead, and other places. Revivals in substance have made the Methodist Episcopal Church what it is in New England, and, as for that, what Methodism is in the world. I pray God that the fires of religious devotion and reform may never cease to burn deep and high upon her altars!

Winthrop, Mass.

Rev. A. L. Cooper, D. D.

I have never had what could be called a "great revival" in my work. The most I have been able to win for the Master have been reached through pastoral visiting and personal conversation. Two notable revivals occurred in Rochester, Vt., my native town, one in 1829 and '30, when my father and mother were converted and many others; and the other in 1841, when I began my public religious life. This commenced under the auspices of the Congregational Church, with a Presbyterian evangelist from New York State by the name of Parker. The Methodists were invited to unite in the work, and the interest became very general throughout the town and many professed faith in Christ.

Randolph, Vt.

Rev. M. J. Talbot, D. D.

The story of the greatest revival I have known is the story of the smallest. It is not that of which the results have been most conspicuous before the world, but that which has contributed the greatest amount of Christian stability, moral force and active influence for good in society. In 1846 I was appointed to a church that had been sorely injured and reduced in numbers by secessions to Millerism, anti-slaveryism and Swedenborgianism, until it had become a question whether it could hold together another year. Before the year of serious labor was half expired a revival came to us that "restored the years" and set the church in a condition in which it remains — one of our desirable appointments. In 1849 my charge had an outlying preaching appointment with no church organization, where a revival sprang up and swept through the whole region, resulting in a church which still flourishes and sustains a pastor of its own, and has sent out many workers to other parts, among them a prominent and esteemed minister of our Conference. These were great revivals in the view above expressed. In respect of numbers the greatest revival of my ministry was at Newport, R. I., in 1857 '58, when on one occasion 83 persons stood at the chancel rail to be received into the church. The influence began the evening of the first Sunday of Conference year, when a young man was converted who is today an official of the church. The influence spread to all the churches of the city. The proselyting spirit was abroad, as usual. It required much skill and effort to keep the lambs in the fold, and not a few were told away.

But "the work abides," though much of the fruit has been gathered by "the reaper, Death."

But a small portion of the history of sixty-two years in connection with the work can be compressed within 300 words.

Cottage City, Mass.

Rev. V. A. Cooper, D. D.

The windows of the parsonage looked out towards the church vestry, just a narrow lawn between. Thursday afternoon I observed a half-dozen humble women go in by a rear door, my wife with them. I wondered, and my wonder and curiosity grew until, after a few weeks, I went over, and behold! they were on their knees crying unto God for a revival. There were two official members in the church who had not spoken to each other for several years—both good men; but this feud was a stumbling block to the unconverted and a grief to the church. Both were stewards, but would never receive the bread or wine at the same time at the sacrament. After a great amount of labor with each, and after weeks had passed, and there were no outward signs that the prayers of the good women were being heard, I succeeded in persuading these brethren to meet *half way*, and I measured the distance. They met, each extended a hand, and the fountain of the great deep was broken up as they walked arm in arm to the parsonage, where we wept and prayed together.

The next Sabbath was communion Sunday, and when these two men whom Satan had bound, lo! these many years, stood in front of the altar and knelt side by side and communed together before all the people, the Spirit of the Lord filled the house of the Lord. The hindrance to the prayers of the good sisters gave way, and the revival began. That night the altar was crowded with penitent souls, and continued to be for several weeks. Husbands and wives, parents and children, sought the Lord. More than a hundred professed to be converted in our church, and the other churches welcomed the gracious power until it pervaded all the village. The old church was too straitened for us, and a subscription of \$25,000 was taken, a corner lot purchased, and the corner-stone of a new church laid. The itinerant clock struck three, and I had to move on.

Boston, Mass.

Rev. W. J. Heath

Your request calls for something reminiscent. That is not a mood to which I am given. I live in the present and trust for the future. However, in looking over the past I note some revivals that must be classed as remarkable. One of these was during the second year of my ministry. It was on a large circuit with nine appointments. One of these was at the little village of Readville, N. Y., the centre of a large agricultural section. The religious life of the neighborhood was at a low ebb. In the early winter we determined upon aggressive measures. The first thing we did was to obtain shovels, and shovel the dirt out of the church. The next thing was to obtain means of lighting the church, which we did by having three candles put into a broken chandelier with four arms. We then preached nightly for three weeks to a congregation that did not average twenty-five. The first move came at an afternoon meeting. The leading man of the church had a large family, most of whom had reached mature years, but were not members of the church. He was a big man physically and a hearty, jovial fellow, quite as religious as the average. He rose

to speak, and for a while proceeded as persons are apt to do in such gatherings; it was decorous and formal. Suddenly he stopped, and this big body began to shake like a mass of jelly, and then he broke out with the exclamation: "Lord, save my children!" That night several of them were at the altar as seekers of salvation. From that time the work swept on until we had over sixty conversions.

Now I do not think such scenes can be reproduced, for that series of meetings was the centre of attraction for the whole neighborhood. There was nothing to distract the attention, no places of amusement, not even a daily paper to turn their thoughts in another direction. There were some features that will surely characterize all such movements:

1. It began with the church. That father's anxiety for his children was typical of the attitude of the church toward the community. They were melted into tenderness. Conventionalities were ignored. Formalism gave way to fervor, and, forgetting themselves, they were burdened for others.
2. It touched the families of Christian people, and thus proved the harvest of a long period of sowing. It was not simply the result of our work. Others had labored and we entered into their labors.
3. It soon reached out and swept in those who had been utterly indifferent to spiritual things. It broke up the monotony. It challenged attention. It changed the face of the community. "There are diversities of operations, but it is the same Spirit;" and it not in the same way, yet in some way just as effectual, God is carrying on His work.

Wollaston, Mass.

Rev. George Skene, D. D.

From my own point of view, the greatest revival I have had during my ministry was in the most unpromising charge I ever entered. The only real disappointment I ever had from the hands of a Bishop was my second Conference appointment. The charge had been without a pastor for several months, there was no parsonage, the church was badly out of repair, and things were generally demoralized. In the first prayer meeting there were tokens of Divine favor. From that time every prayer-meeting was what might be called a revival service. During the summer months many were converted, and in the early winter special services were begun, simply because the interest compelled it. Every night for three months the pastor and congregation carried on this revival work without any outside help. The charge was geographically divided into three parts—the large village and two farming districts in opposite sides of the town. The first year the work was practically confined to the village, where about one hundred were converted, the country people participating only in a general way. The second and third years covered the outlying districts, and each year a great host of people found the Lord. As the snows of winter melted and the sleighing became poor, the people came as far as possible over the snowbanks with sleighs, and then walked through mud a mile or more to get to the church. This they did night after night. Nothing could keep them away. In this revival, which lasted practically three years, and in which three long series of special meetings were held, no time was ever set for the beginning of special meetings, but in every case we began when the interest seemed to demand it.

As I think of those days of a quarter of a century ago, I recall no means used to bring about a revival that I have not tried every year since. I believe I have the

same faith in the power of God to save men, and the same conviction of the great need of salvation that I had then. In these two great essentials to a genuine revival I can see no change. But I am conscious of change in the attitude of people generally toward sin and the supreme need of salvation through Jesus Christ. I am praying and waiting for some means of access to the hearts of the unsaved, that I may carry with me the only salvation provided for the lost. I have today no preconception of the kind of revival God may send, whether old-fashioned or new-fashioned, but the cry of my heart is: "O Lord, revive Thy work!"

Somerville, Mass.

Rev. Alfred A. Wright, D. D.

The greatest revival I have known began in Little Compton, R. I., in November, 1886, whither the writer had gone to aid the pastor, Rev. William McKendree Bray, who was ill. The visible conditions for a sweeping work were not encouraging. No revival had occurred since 1851, and the type of religious life in the town reflected the weariness, and even the monotony, pervading the farmer's daily toil. The little band of Methodists, whose Sabbath worship seemed planned to render superfluous a second visit to the church that day, and whose "women folks" attended Sabbath school while their "men folks" discussed theology—or something else—in the wider atmosphere of the horse-sheds, were objects of supercilious if not of contemptuous regard on the part of their fellow Christians of the "standing order." Indeed, the town was strictly divided into two camps less hostile to sin and to Satan than to each other.

But Mr. Bray had real faith in God, and was, withal, a wise general in the field of revival effort. To the writer was assigned the duty and the delight of preaching, while all the time the pastor held up the preacher's hands with the unflagging prayer of faith. And the Holy Spirit inspired all the plans and all the work, and wrought mightily among the people.

The statistics are easily recorded: fifty-one sermons in forty-nine days; the preacher after each evening service driven by his host always to some new home—sometimes seven miles distant from the one that sheltered him the previous night; the mornings and the afternoons all spent in visitation from house to house, no house ignored; sermons prepared, literally, on foot; crowds overflowing the church long before the time for service to begin; persons stricken suddenly with disease while entering the churchyard; the "world turned upside down;" over one hundred souls truly converted—these are only items of the greatest revival the writer has ever known.

Cambridge, Mass.

Rev. Charles S. Davis

Allow me to make the answer somewhat personal. The Lord gave me over 130 conversions on my first appointment; over 200 at Wellfleet; 100 at Bourne; 100 at Allen St., New Bedford; 130 at East Providence; and 50 here (Stafford Springs). In every place practically everything has confirmed me in the belief that the moral consciousness constitutes the greatest part of mankind; that man's religious needs are his supreme needs; and that an appeal that commands the conscience and provides for this need will conquer. I wrote down the names of eighteen heads of families the last year in East Providence who were outside the fold of the church, and many non-attendants with whom I had become ac-

quainted; and I captured every one of them. They constituted half of the mid-week prayer service support. I approached about forty last winter here, and secured a response in almost every case, but I did not make the attempt until I felt sure I had obtained their intellectual and moral respect. We have had too much cheap religious appeals in our democratic services, and that appeal with the more self-respecting and thoughtful has become discredited. My experience has taught me that, if we reach the influential, we easily reach the rest through them. The moral and spiritual uplift of the world, the coronation of the higher calls of conscience, of duty, and of humanity, will only be realized as the deeper emotions of the heart and conscience are stirred by properly credentialed appeal. This world will be lifted, if lifted at all, through the preacher, the prophet. This is the supreme agency. Other agencies should be utilized, but the supreme thing is the soul searching appeal of living personality, the appeal of life to life.

Stafford Springs, Conn.

"O LORD, REVIVE THY WORK!"

HABAKKUK 3.

REV. OTIS COLE.

The need is great. How long, O Lord, how long,
Shall sin prevail, its desolation spread?
Sin, that Thou hatest, dark, destructive,
dread!
It ruins man, breeds misery and wrong;
It robs Thy church, and mars its prayers
and song.
The church, thus broken, thus diversely
led,
Lacks the dynamic that awakes the dead
In trespasses and sins. O God, how long!
Revive Thy work, Thy gracious work,
today!
In Thy hot wrath at sin Thy mercy show!
O spare Thy people, bless Thy heritage!
Come Thou in majesty and take Thy way
In this new century! Let all men know
Thy great salvation! Bring the nobler age!

Haverhill, Mass.

OUR PRESIDING ELDERS' APPEALS

These appeals of the presiding elders to the preachers and churches of their districts, were written in response to the request of the editor of the HERALD.

New England Conference

Rev. Willard T. Perrin, Ph. D.

Presiding Elder of Boston District.

I cannot escape the conviction that a Methodist preacher is sent by God to his charge to reap as well as to sow. Others have sown the seed into whose labors he is called to enter. The seed has been sown at mother's knee, by faithful Sunday school teachers, by many a preacher. God has been disciplining and chastening souls by His providence. The Holy Spirit has been convincing them of their need. All this through years that are gone, and largely perhaps in other places. In every charge some souls are ready to be garnered by the earnest soul-winner who must seek them out and bring them in. The fields are white unto the harvest.

In my ministry as a pastor I always found that I could have a revival whenever I wanted it more than I wanted anything else. Except under unusual conditions I believe this to be true of the Methodist pastor. It rests with the official members of the

church, and particularly with the preacher, to say whether or not souls shall be gathered in. It will mean earnest prayer and self-sacrificing effort, but it is worth while. God is waiting to be gracious, waiting for His people to call upon Him. Shall He wait in vain? Seasons and methods must be locally determined; but let it be settled in every charge that the year shall not pass without faithful harvesting.

Nothing would please your presiding elder more than to be of service to you in this glorious work.

Brookline, Mass.

Rev. Joseph H. Mansfield, D. D.

Presiding Elder of Cambridge District.

The time for revival work is here. These autumn months are most favorable for earnest and aggressive work. You cannot afford to let the days go without results. Faithful work will secure the enlargement of the Master's kingdom in the salvation of souls.

I urge that the regular services of the church, Sundays and week-nights, be fully attended. Let not excuse of any kind keep you from your place in these services. Invite others to attend with you. We can do much to awaken the spiritual life of the church in the appointed means of grace.

Let pastoral work be diligently done by the pastor. Visit not only the sick, and poor and aged, but the entire membership. Seek to find the strangers who have recently come to the parish, and find your way into the homes of the neglecters of the house of God. Get acquainted with scores of people who never show any interest in religious things. By so doing you will save some. Let members of the church volunteer at once to help the pastor in visiting among the people. Prepare a list of the persons you want to reach, and cease not in effort until they are brought in. Let every communion Sunday be marked by accessions to the church.

I also urge that four days' meetings and home camp-meetings be held wherever and as soon as possible. Let pastors and people do their own revival work, and not call in the evangelist until you have done your duty. We ought to see fifteen hundred conversions on Cambridge District before Conference meets again.

Brookline, Mass.

Rev. Joel M. Leonard, D. D.

Presiding Elder of Lynn District.

Every charge on Lynn District has all the essential elements of a revival.

1. Each charge has the *Word of the Lord*. This is the announcement that it is possible for a rebel against the divine government to become again a citizen of the commonwealth of Israel. It is also a statement of the conditions by which a wicked man and a holy God may come to reconciliation.

2. Each charge has *authorized representatives of the court of heaven* whose duty it is to publish this proclamation of peace. Every Christian is commissioned for this work. We can have no greater responsibility, we can have no greater joy, than to publish to lost men the news of salvation.

3. Each charge is blessed in having the *presence of God*. The Holy Spirit always accompanies the herald, so that the lost son will be convinced that he is receiving good news from his Father's house. By the power of the Spirit the rebellious subject will recognize that the ambassador has the King's seal, and that the proclamation is from the King himself. The Holy Spirit is always near to apply the remedy of the Gospel to the sin-sick soul who will submit to treatment, and even the dead in sins

may by His inspiration become new creatures in Christ Jesus.

4. Each charge has some *sinners*. Jefferson Hascall said to me, when I commenced my work as a Methodist minister: "My brother, always insist that the Bishop must give you an appointment where there are some sinners. Then you can always have a revival. Even if you are the only Christian there, you can pray until you make some one else pray, and then your revival is begun."

Each field has its difficult problems, but I believe every one of them would be solved by a gracious revival. With our God-given resources a revival is possible on every charge. On some of our appointments it has already begun. Let us work and pray that the reformation may become universal.

Melrose, Mass.

Rev. William G. Richardson

Presiding Elder of Springfield District.

God needs no one to help Him paint the clouds at sunrise and at sunset, but He does need helpers to make the earth beautiful and abundantly productive, to subdue, domesticate and greatly improve all animal life, to mold and fit men not only for this life, but also for that which is to come.

All improvement and conquest is little by little. Thus the land has been redeemed from the wilderness, and the desert made to bud and blossom like a fruitful garden. So, also, has all spiritual conquest been achieved. The splendid victories in the mission-field have been wrought out by winning one at a time. So Jesus gained the apostles and the apostles their followers. It was by this method that Paul labored and won. Methodism, the miracle of the past century, was made possible by this personal work—the winning of souls one by one. There is no other way, nor ever has been, save only in rare cases. Let us deceive ourselves no longer by thinking that the world is to be saved by wholesale, and cease praying for wholesale revivals; but rather let us go to work for the individual, and when there are enough of us at work, then will the revival we wish spread and seem almost universal.

A Bishop writes: "During the next ten weeks there ought to be 1,000 converts on Springfield District." He is right. There can be if there are 1,000 ministers, class-leaders, League presidents, Sunday-school teachers, official members, and individual Christians who have enough of the spirit of their Master to seek diligently for one, and so seek till they find. The appeal is to you. Will you seek one, win one? Join the 1,000 workers who are to find 1,000 whom they are to turn from death to life and immortality.

Springfield, Mass.

New Hampshire Conference

Rev. George M. Curl

Presiding Elder of Concord District.

The greatest need of the church today is a sweeping revival of pure and undefiled religion. God has placed the church in the world to save the world. It must be possible, therefore, to accomplish this end. This is the only reason why the church exists. It is our imperative duty, therefore, to seek it most earnestly.

Much is said these days about spiritual dearth, lack of power, and so few conversions. The Head of the Church is almighty, and wants to save through the agency of the church. Some cry, "New methods." There is but one way out—"Ask, and ye shall receive." When the minister truly leads, and he and the people are truly con-

secrated and desire a revival more than anything else, I feel certain it will come. Preach the old fashioned Gospel sent down from heaven, and with a united people seek a baptism of power. Let all be wrestling Jacobs in prayer and Pauls in activity, then add earnest personal effort, with all possible tact, and a revival, we think, will come. Worldly amusements, lodges, clubs and granges are in a measure in the way of the work. Put the church first, and with supreme love for the Head, and love for those for whom He died, begin in earnest special services, and you will conquer by the Holy Spirit.

Concord, N. H.

Rev. Roscoe Sanderson

Presiding Elder of Dover District.

Would it not be well to plan, as soon as you may, some "home camp-meetings?" Let neighboring churches be grouped together, and the pastors assist each other in earnest revival efforts; or each church and pastor can enter into soul-saving work as the Lord may lead. Your presiding elder will be ready to render any service within his power. The district stewards advised that he need not attend the third quarterly conferences, save in special cases, or when requested. This will give him time to assist the pastors in evangelistic work so far as he may be able to respond. Let prayer everywhere be offered that "the salvation of Israel may come out of Zion."

Dover, N. H.

Rev. Elwin Hitchcock

Presiding Elder of Manchester District.

I desire to praise the brethren for the splendid work done thus far this Conference year. I rejoice that so many of you are able to report conversions. You have come now to the best time in the year for evangelistic effort. Make the most of the weeks just before you, for they will never come to you again. Are you expecting a revival? If not, why? God is willing to do His part; are you? Your church needs to be aroused to a sense of its responsibility and to better service for God. With the Lord's help you can do this.

You will need the hearty co-operation of your official board; therefore do your best to secure this. Call them together and unburden your heart to them, and, if possible, get every one to pray for the quickening of the church and the conversion of sinners. If any fail to meet with you when the call is made, go and talk with them personally. If you can get your officials to do what they might (and ought), it would be better for the church than the services of any evangelist. Men need to repent of their sins and believe on Christ now just as in the years gone by.

Manchester, N. H.

Vermont Conference

Rev. William M. Newton

Presiding Elder of Montpelier District.

The call for the present for the Methodist Episcopal Church is to move forward. We are in danger of losing something of our evangelistic spirit. In a time when other churches are adopting and successfully using the very methods we have been accustomed to, it is not wisdom for us to give them up. A call of courage to the preachers. "Ye shall reap if ye faint not." A call of earnest seconding of the efforts of the pastor by every member of the official boards. A call to a deeper consecration on the part of our entire membership. There are already hopeful signs in several charges, and conversions are already be-

ing reported. "Speak . . . that they go forward."

South Royalton, Vt.

Rev. Charles S. Nutter, D. D.

Presiding Elder of St. Albans District.

We all wish to see a genuine revival in our churches. We do not believe that such a work as we desire is an act of God's sovereignty irrespective of our co-operation. God is always ready to save. The great question is how to bring about such a revival as we need.

First, let us think, let us meditate, in the light of the New Testament, upon the need of our people who admit that they are not Christians. Second, we should pray in secret for the unsaved by name until we become deeply concerned for them and they become awakened. Third, we must visit them, talk with them, and plead with them to become Christians at once.

The following methods have been helpful: For four weeks or more make every one of the ordinary service intensely evangelistic. Preach revival sermons. Get everybody to thinking about a revival and praying for it. Another method is to hold a four days' meeting, and continue special services if it is thought best. A common means is to employ some reliable evangelist to hold a series of revival meetings. In any case, the results will depend largely upon the anxiety and efforts of our Christian people.

St. Albans, Vt.

Rev. Joel O. Sherburn

Presiding Elder of St. Johnsbury District.

I think that the experience of other years has shown us clearly that the few weeks immediately before us are the best, in our conditions, for real aggressive revival work. No season is more opportune, and at no period in the year are people better situated for giving time and attention to religious work. Again, if we may in a sense pre-empt the attention of the community and direct thought and effort in the channel of religious activity, we have at least secured an advantage over certain plans and programs which never help and sometimes positively oppose our work. Added to this is all the urgency of our great world's need and the Master's infinite solicitude to save the lost. The set time has come. Let us not fail to respond to the divine command now.

We shall need special extra efforts — in some cases beginning with out-district services, cottage prayer-meetings, and faithful visitation both by pastors and lay helpers; in other cases the conditions may now be ripe for special revival meetings in the churches. Do not ask too anxiously after some revivalist. Apply in person at headquarters. Above all, crave and secure the Divine equipment. Then do, and defer not!

St. Johnsbury, Vt.

Maine Conference

Rev. Charles A. Southard

Presiding Elder of Augusta District.

Suffer a word of exhortation: While I am personally unfitted for work at present by reason of facial paralysis — which, I trust, is improving, so that after a few weeks' rest I shall be with you again — my heart is loving you and the cause of Christ, and I am more desirous than ever, while away from you, and only coming in contact with you by proxy, that this year shall be a record breaker in all that pertains to our church in benevolences and soul-saving; and to this end I am praying that no pains or labor shall be spared in the

prosecution of the Lord's work. Will you not, in some way, inaugurate some special movement along the line of revival work through the month of October — the best month of the year for soul gathering into the fold of Christ? Get your official board together, and talk and pray over the matter. Call the church together, and go down before God in prayer. Notify the unsaved, by your earnestness and devotion, that you mean business. The winter will soon be here, and then will come the dancing season, card parties, and theatre going; but if you begin for the Lord now, many a young man and woman may be saved from the snare of the devil and unto God. O brethren, while I am deprived of mingling with you and sharing the rich blessings of labor, I am praying for you and the church. God bless you!

Waterville, Maine.

Rev. Ammi S. Ladd, D. D.

Presiding Elder of Lewiston District.

I have no reason to think that my fellow-workers are not as interested in a genuine revival throughout our borders as I am. But it is well to stir each other up to good works, an enlarged faith, and a more intense zeal. There is no occasion for pessimism, but, on the other hand, it is not wise to ignore plain and important facts. As a Conference we are not holding our own, and we are not doing as well, so far as numerical growth is concerned, as some of our neighbors.

For some years there has been a marked development of those industries which tend to keep our young people at home. We have appliances, social position, a splendid organization, and a preachable theology. We are giving more attention to the children and young people than formerly. But is it not time to emphasize in every practicable way aggressive evangelism?

Why not plan at once for four days' meetings and for group meetings? Cannot the stated meetings be made extra in quality? Let us give ourselves much to prayer. Let us not shrink from personal work. May not our October Ministerial Association be an occasion of spiritual refreshing?

Deering Centre, Maine.

Rev. Benjamin C. Wentworth

Presiding Elder of Portland District.

The New Testament dispensation burst in upon the world on the day of Pentecost, when the church was spirit filled and three thousand souls were converted. Methodism was forged out in revival fires, and has been perpetuated through the same divine plan; and it continued as the same spiritual force she has been, she must depend upon the same means to the same end, otherwise we shall degenerate into a semi religious club. When the present theological fads born of "advanced thought" can develop a true Christian life and character without the regenerating power of the Holy Spirit, then the "natural heart" is no longer "deceitful above all things," and the "carnal mind" is no longer "enmity against God," the leopard can "change his spots," and we can "gather grapes of thorns and figs of thistles." The Bible portrays two characters and two destinies, and reveals but one way into the kingdom: "Except a man be born again, he cannot see the kingdom of God." Apostolic doctrine and methods will produce apostolic results. Let these be used, and the church will be changed from a bureau of entertainment into a magazine of power where sinners will be regenerated and believers sanctified. New methods to meet present conditions are pronounced failures; so not until the old

methods have been thoroughly tried and have failed, can they be condemned.
Old Orchard, Me.

New England Southern Conference

Rev. William I. Ward

Presiding Elder of New Bedford District.

The Revival Number of ZION'S HERALD is opportune. Genuine revival movement is timely. "Now is the accepted time; to-day is the day of salvation." The ministry must lead in revival work. Therefore, brother preacher, have a real revival in your own heart. Cultivate an honest and healthy concern for the conversion of sinners and for the deepening of the spiritual life of believers. May we not put much of the evangelistic spirit and method into the regular religious services and the every-day work? And if a special revival campaign is planned, may not this be a part of the plan—to have the whole church enlisted in the work at the start? If so, the revival will have begun when the revival meetings begin. The church must co-operate in revival work. Therefore, fellow workers in the offices and in the ranks, go to God for a new baptism of faith and love, and try anew to learn in practical service the secret of personal evangelism. The Gospel still has power to save. "The arm of the Lord is not shortened." If we dare "attempt great things for the Lord," we have a right to "expect great things from the Lord."

Fall River, Mass.

Rev. James I. Bartholomew, D. D.

Presiding Elder of Norwich District.

Much of our church activity is calculated to develop Christian character in those who are already committed to the Christian life. This is well; but unless we also induce people to begin the Christian life, our constituency grows smaller and our work is a failure. Our fathers surpassed us in winning men to God. They were evangelists. Reason and experience alike show that the great work of inducing people to surrender to God involves tremendous earnestness and thorough absorption in that one work. The revivalist must dismiss other matters and become absorbed in soul winning. Methods must vary. This absolute concentration of all the powers of heart and mind, under the blessing of God, must win success.

The diversified activities of the modern church, in themselves innocent and even helpful, doubtless make it more difficult for us than for our fathers to attain the necessary concentration upon direct spiritual work. For this reason the revival must begin with ourselves. Let us give ourselves to contemplation, prayer, the study of the Word of God, until we ourselves are in the spirit of revival. Absolute consecration of all the powers of our being to God, and a special baptism of the Holy Spirit for special work, will bring results—not always the results for which we are looking, but results needful in the advancement of the work of God.

Let every pastor get his workers together and plan for a revival. Plan to meet the conditions. Then believe God. The consecrated, Spirit-filled pastor and people, using all powers of mind and heart in this great work, will succeed.

Wilmington, Conn.

Rev. Andrew J. Coultas

Presiding Elder of Providence District.

The need of revival effort is desperate. The condition of the religious life of the times makes necessary a revival to save the spiritual life of many church members

and to redeem the unsaved. The church is feeling this necessity. Annual Conferences, our own included, are forming plans for evangelistic work, and our General Conference has appointed a commission, which has already organized, for a world-wide movement. We must be in touch with this new awakening. Let us put the revival on our church calendar. Many enterprises of the church, legitimate though they may be, will crowd it out. It should command a specific part of our time and labor, and be the ultimate aim of all work. May the Spirit of power fall upon us all, and the Lord marvelously revive His work!

Providence, R. I.

East Maine Conference

Rev. David B. Dow

Presiding Elder of Bangor District.

The evangelistic call seems to me to be the supreme note of the Gospel. Jesus was concerned chiefly that His disciples be soul-winners. Joy is spoken of heaven first concerning the salvation of souls on this earth. The demand for definite evangelistic work is on us in a peculiar manner. The call is to the ministry to catch the ear and win the heart of the world with the sounding of the gospel trumpet. The call is to the church that all her members become evangelists of the Word, so that the tide of public opinion and pleasure seeking be turned toward the house of God in reverence and holy joy.

Dear brethren of the ministry, shall we not devote ourselves definitely to this work for at least the next three months? Dear brethren of the laity, cannot our attention be definitely given to this work? Let family worship be given to this. Let broken altars be repaired, and new ones be built for this purpose. God is the hearer of prayer, and "the answerer, too." The glory of the church is the glory of her revivals. God bless you all in this great work!

Old Town, Me.

Rev. Frank L. Hayward

Presiding Elder of Bucksport District.

Now let us faithfully "gather up the fragments" from the camp meeting feast, "that nothing be lost." I am finding, as I go about, that the people are thoughtful and many are deeply concerned. Reports of salvation are coming in from several pastors. Let the good work go on! I wish you could see some letters I have received from some of the camp-meeting converts. Such letters, and such souls won, pay over and over for all the labor and travail of soul in their behalf. O brothers, no such glorious work has been entrusted to any other creatures as is ours now, freely. Let us strip ourselves for the battle as never before. "Let us put on the whole armor of God." Let us shout our real victories across to cheer each other, and let us push the battle unitedly and in all "the power of Jesus' might."

Let me help you all I can. Call in your brethren to increase your faith and help about you through, and may God be satisfied with our autumn and winter harvest. God bless you abundantly!

Orono, Maine.

Rev. Thomas F. Jones

Presiding Elder of Rockland District.

The time is at hand to begin the fall and winter campaign for righteousness and truth, and a revival in God's work. *God is ready.* Growth in grace, a deeper spiritual life, a stronger Christian character, a

nobler efficiency as a force to "lift up to things above" in our communities, and to live down the forces that tell for unrighteousness, are for us as churches if we will lay hold of His strength! Let us go up and possess the land. Let us be ready to join heartily in the plan of sub districting Rockland District for revival work. Let every brother and every church stand ready to help every other brother and every other church on his sub district. Form praying bands of your brethren whose heart is in the business to work together in combined attack. Have the sisters unite in like combination. Do not get discouraged. Hold on! Work on with prayer and faith in God. Remember God's promises. "My word shall not return unto Me void." Rockland District may be made to glow. What do you say?

Thomaston, Maine.

ESSENTIALS AND METHODS

The following request was sent to between forty and fifty of the preachers of the six New England Conferences, eliciting the appended replies:

DEAR BROTHER: Please state at once, on enclosed post-card, in briefest terms for publication in our Revival Number, what you consider most essential in successful revival work, and what methods you have found most fruitful.

Fraternally,
CHARLES PARKHURST.

AMOS B. KENDIG.—My answer: As to *means*—common sense, and a consciously empowered life, with a right motive for results. As to *methods*—the preached Word, with simplicity and directness; and personal heart-to-heart work in private.

Southbridge, Mass.

LEWIS B. BATES.—Great essential in successful revival work: A personal consciousness of the absolute necessity of a revival. Methods I have found most fruitful: Preaching the whole Gospel of the blessed God—all men sinners, repentance of all sin, faith in the Lord and Saviour Jesus Christ, and an immediate, unconditional surrender to the claims of the Almighty, to whom we are indebted for every good and every perfect gift.

East Boston, Mass.

DAVID B. HOLT.—The pastor in dead earnest. Fire runs. The church will begin to blaze. Preach the fundamental doctrines. Pray much, sing, exhort. Have employed evangelists with good results when conditions were ripe. Assistance of brother pastor has been helpful. Best results have come, in ordinary services, from patient, persistent, everlasting hammering at the work.

Bath, Me.

WALTER S. MCINTIRE.—An earnest, sincere and direct effort by the pastor to present, in sermon and private conversation, the essential elements of salvation, the sinfulness of sin, the necessity of thorough separation from it, the nature and necessity of submission to God and faith in Jesus as Saviour. The consecration to definite, personal evangelistic work of as many members of the church as possible. Frequent meetings of prayer for the outpouring of the Holy Spirit upon workers and unconverted. A devotional study of passages of Scripture that relate to our personal relations to God and the unsaved. These passages to be selected by the pastor.

New London, Conn.

GEO. R. CHADBOURNE.—My observation and experience have taught me that, next to the presence of the Holy Spirit, one of the most essential things in successful revival work is the hearty co-operation of the officers of the church—with us the official board. I have never had nor seen a failure when that co-operation was given, nor do I believe one will occur. For when the leaders lead, the rank and file—the other members, or a good portion of them—will follow, and victory will come. It always has with me. But I am sorry to say that in most cases with us today that co-opera-

tion is sadly lacking. Let the ministers testify.
Malden, Mass.

DANIEL C. BABCOCK. — A revival must be in the souls of believers, where there is something to be revived. So I have urged believers to seek a revival of divine love in their own souls. The conversion of sinners is sure to result from such a revival. If we, personally, pray in earnest, "Create in me a clean heart, O God, and renew a right spirit within me," He will do it. We may be so sure of our result that we may say boldly: "Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." In a ministry of forty-seven years I recall no exception to the rule.

Milford, N. H.

CHARLES A. CRANE. — The most effective appeals I can make most nearly resemble those made by Jesus Christ, *e. g.*, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." The proper and perpetual pounding on the fact asserted by Jesus that "Ye shall die in your sins; where I am ye can never come," enables us to see conversions all the year round. Jesus Christ appealed to fear. The preacher misses his best weapon and forgets his business who fails to make like appeals.

Boston, Mass.

A. C. WILLEY. — 1. Acts 1: 14 and 2: 1-4 as an indispensable preliminary. 2. Secure as many evangelists as possible — all, however, from among those who are willing to tarry at Jerusalem till endowed with power from on high, and who tarry there only for that purpose. Covet all such for such positions. Include, first, our own membership, as far as possible, in this list of evangelists. Get them burdened with this conviction for themselves: "Woe is me if I preach not the Gospel." Send them out as individuals to preach the gospel of eternal righteousness and life unto other individuals. 3. Sidetrack every other issue and interest and employ every expedient, unalloyed with evil, that tends to awaken men and draw them toward Jesus — card-signing, hand raising, or anything, with the hope of leading up to the old-fashioned "mourners' bench," or, at any rate, to a genuine open confession of Christ. 4. Have Sunday-school prayer-meeting, Decision Day, etc.

St. Albans, Vt.

RAYMOND F. HOLWAY. — Nothing new. The faithful preaching of the Gospel as applied to present needs; united and persistent prayer, and wrestling with men as individuals.

Cambridge, Mass.

CHARLES E. DAVIS. — An intense desire for revival on the part of pastor and people, backed by intelligent obedience, enthusiasm, faith and perseverance, will bring spiritual awakening to any church at any time. If this desire possesses the people, they need no evangelist. Special services are sometimes necessary, not always. Extra services should be held in the fall, not in the winter. Westfield is now in the midst of revival services. Most encouraging prospects.

Westfield, Mass.

MATTHIAS S. KAUFMAN. — 1. The pastor's own heart fired with the deep conviction of a revival's value. 2. Inspire as many members as practicable with same conviction. 3. Intense realization of what a dreadful thing it is not to be a Christian, even in this world, and how much more awful in the world to come in the light of Christ's teachings. 4. To reach the above I have found it necessary to spend much time alone with God and His Word, seeing afresh the inevitable ruin of sin unforgiven and the rich reward of a pure life. 5. Concentration of all one's energies upon this work while in progress. 6. I have found pledging the workers to stand by the work for a certain period to bring good results. 7. Much personal effort in the spirit of Christ's compassion for people. 8. Endowment of Holy Spirit for service.

Fall River, Mass.

JOSEPH HAMILTON. — I consider most essential in revival work: 1. The pastor and his cabinet fully saved, and living in close fellowship

with God. 2. The pastor and his board uniting in earnest prayer for the outpouring of the Divine Spirit upon the church. 3. That each member of the cabinet have some definite work to do, and some special subject of prayer continually upon his heart. 4. This will be contagious. The church will soon be on fire, and inquiring: "What can I do to help in saving souls?"

Woodstock, Vt.

J. FRANK HALEY. — I believe the most essential things in successful revival work are: 1. A realizing sense by the pastor and the spiritual-minded members of his charge that a genuine revival is the supreme need of the church. 2. A united belief in God's willingness to answer prayer for the outpouring of the Holy Spirit. 3. Carefully-made plans to consecrate a certain number of weeks wholly to the one purpose of revival work. In my own ministry I have found that the union of several evangelical churches in a series of special meetings covering a period of about four weeks has been greatly blessed with lasting good to the churches united.

Portland, Me.

CHARLES F. RICE. — 1. Individual intelligent consecration and personal religious effort. 2. Personal effort of pastor and people outside the meetings, and genuine earnestness in the meetings of the church, whether regular or special.

Springfield, Mass.

WILLIAM W. FOSTER, JR. — 1. That the people be impressed deeply with the truth that Jesus is the only Saviour of the world; that He is the vital force that makes life worth living. 2. (a) Those methods that give the children, who have been nurtured in the church, as well as those who are in the adolescence period, a fair chance to begin Christian service. (b) Any method that expresses the sympathetic interest of the church in the social life of the people, and that expresses and emphasizes mutualism. (c) The appeals from earnest Christian experience to all men to establish at once right relations toward God, to love and obey Him. This may be done by pastor, evangelist and people.

Boston, Mass.

BENJAMIN F. NIMON. — 1. The great essential is, a general desire on the part of the church for immediate spiritual advancement and the winning of converts. 2. The best method is, personal work, especially outside of the meetings. 3. Twenty four years of as wide observation and inquiry as I could make have taught me that there is: (1) A growing number of good Christians who prefer the regular church work; and (2) A growing unwillingness on the part of the unconverted to attend special services.

Providence, R. I.

EDWARD C. STROUT. — 1. A church membership that is Christian, the burden of whose mission is like that of the Master, "To seek and to save that which was lost." 2. Preaching the plain Gospel of Jesus Christ, gleaned in the Sunday school and Junior League, and on the part of pastor and people persistent personal work.

Concord, N. H.

FRANK K. STRATTON. — 1. The presence and power of the Holy Spirit, moving preacher and church. 2. Preaching pungent truth, such as man lost, "having no hope and without God in the world;" Christ as a complete Saviour, "able to save to the uttermost." In other words, the peril and possibilities of the sinner. Repentance and full surrender to God of the seeker. Prevaling prayer, expecting great things from God. Co-operation of preacher and people. Methods varied: Personal work, inquiry-meetings, altar services, using very much sanctified common sense.

Melrose, Mass.

H. W. EWING. — 1. Preaching before and during the revival on the fundamental doctrines of the Bible, such as sin, conviction, repentance, confession, justification by faith, the new birth. 2. Stirring up the membership to see the duty and privilege of personal work with their families and neighbors. 3. Inspiring singing of time-honored hymns, with a judicious sprinkling of the newer hymns. 4. A membership (especially the officials) trained to and effective in public prayer — our greatest present lack. 5.

House-to-house visitation. 6. The best method is the one that brings the best results. Urge the penitent to come to the altar. Securing submission by rising for prayer, or some public surrender.

Roxbury, Mass.

FREDERICK G. RAINY. — I call professed Christians to a complete consecration of body, soul and spirit, to God and His service. I preach on vital themes until the membership begin to think and talk about a revival, then urge them, under the direction of Divine grace and earnest supplication, to enter immediately upon personal work. I have found that such efforts by pastor and people are not in vain.

Lyndonville, Vt.

CHARLES C. GARLAND. — A genuine revival that is not "gotten up" but "comes down," will be preceded by a burning desire in Christian hearts for the salvation of the unsaved, manifesting itself in renewed, deepened consecration, persistent, prevailing prayer, and increased spiritual activity made wise and directed by the indwelling Spirit. A church thus revived awakens the lost to the need of the Gospel mightily in winning them to Christ, and is in condition to nourish both "sheep and lambs." My ideal is to keep the revival fires burning all the year, and, working every wise method, expect results.

Claremont, N. H.

HENRY W. BROWN. — That which is paramount to all else in revival work is the Holy Spirit moving upon the hearts of pastor and people to that extent that all shall be burdened for souls, that all differences shall be harmonized, and that all interests shall be centered upon the one great object of winning souls for Jesus. The pastor, himself an evangelist, ought, and must, keep his hand on the helm, using, as varying circumstances seem to require, evangelists, singers, and all available helps. Solid Gospel preaching, shorn of all mere ornamentation, with loving, earnest expectation, from hearts which feel for dying men and coupled with much of personal work, cannot fail of blessed results. Cottage meetings for two or three weeks have been used with a large degree of success by the writer. Finally, hang on! Don't stop work until you are through! One sentence embraces all — follow the unmistakable leadings of the Spirit!

East Whitman, Mass.

HENRY L. WRISTON. — The fundamental thing is faith in revivals; next in importance is a conviction that one is now needed; the third step is, having done all possible to prepare for it, set about by all available means to procure it. Nothing is attempted unless one believes in revivals; no strenuous effort is put forth unless a profound need is felt. With these two conditions met, love and faith will find a way. To get at it in dead earnest is nine-tenths of the battle.

Springfield, Mass.

ELTON H. BOYNTON. — 1. Strong conviction on the part of the pastor that God has called him to the business of saving souls. 2. That success is assured by the help of God. 3. The awakening and co-operation of the church as far as possible. 4. The pastor to direct the work and be the controlling head, doing the preaching and meeting the people personally in prayer and conversation. 5. Preach the old Gospel — Sinai that thunders, and Calvary, that whispers; the love of God that melts, and the doom of the wicked that arouses and alarms. Methods: These vary. Governed by judgment and the Holy Ghost.

Brewer, Me.

CHARLES W. BLACKETT. — The only methods I have ever proved or seen effective are spiritual ones: (1) The cultivation of "the spirit of grace and supplications" in the church before and during any special effort for the conversion and reclaiming of men. (2) The putting resolutely aside of everything that could conflict with intense longing for and seeking after converts. (3) Pastoral visiting with the one end in view — revival. (4) Intense earnestness in preaching the needs of the soul, the one salvation, and the way of faith. (5) Constant reliance on the Unseen Helper, the Holy Spirit. Methods

Continued on page 1240

THE FAMILY

"FOR WHAT IS YOUR LIFE?"

MRS. M. A. HOLT.

What is your life? — A vapor dim
Above a dark and troubled sea;
A note of music in the din,
Then lost in time's immensity.
Not so; the vapor mounts the cloud
With tints of amethyst and gold;
The music strain grows sweet and loud,
And mingles with the ocean's roll.

What is your life? — A bubble bright
That breaks upon the clifted shore;
Or gleam that in the darkling night
Casts brightness for a moment o'er.
And yet the bubble breaks to cast
A thousand colors on the sea;
The fitful gleam, so quickly past,
Has glorified night's mystery.

What is your life? — A torchlight blown
Across the dunes and lonely moor;
Yet it may light the traveler home,
And lead him to the cabin door;
Or more, perchance, the tiny light
May touch the fagots on the hill,
And the red flames upon the night
With brightness all the spaces fill.

And then your life — this thing so frail,
So full of death and mystery,
Shall like the white ships onward sail
To reach a wider, deeper sea,
Until at last it sights the shore
With storm-rent sail and broken mast,
The ocean journey ever o'er,
And the fair harbor gained at last.

New Berlin, N. Y.

The Religion that Makes One Faithful

THE railway superintendent came down to his office on Monday morning, sat down at his desk and began to open his mail. The first letter was from the wife of a discharged conductor, which said:

"I take this opportunity to write while my husband is at church. He has been going regularly the last three Sundays. He has been to see the minister, and the minister gave him good advice and drew up a pledge, and he signed it, and every morning and night he asks God to help him keep it. I am sure he will never drink again. We have only seven dollars in the house. I am doing my own work, though I am not strong enough to do it. The baby is sick, and I do not know how we are to live when the little money we now have is gone. For God's sake, pity us and give my husband his train again, and I am sure he will never drink another drop!"

The superintendent read the letter and handed it across the desk to a friend who had entered. "Read that," said he, "and tell me what to do."

"What has been his record?" asked the friend.

"This is the third time he has been found drunk on duty. Each time I warned him, and the second time I suspended him. This time I discharged him for good. I can't place human lives in the care of a man who can't be trusted. If I take him back it won't be three weeks before he is drinking a little on the sly, and within three years he will wreck a train, as sure as the sun rises tomorrow."

"Have you another place where you could use him, some place involving less responsibility?"

"No, he is physically unable to do hard work, and there is no other kind at which I can put a man of that sort. I don't dare

set him even to watching a crossing. In fact, there is no position on a railroad for a man who can't be trusted to do his duty."

Later in the day the conductor himself came in. The superintendent received him kindly, but with no encouragement in his manner.

"I knew you would come," he said, "and I must be frank and say that I should have thought more of you if you had stayed at home and helped your wife with the housework, instead of going to church so that she could write me about it."

"But," said the conductor, "she wanted me to go, and I did not know about the letter until she told me afterward, and really I am sure I shall never fall again. I have asked God to help me. Trust me once more, and have pity for my family."

The superintendent shook his head sadly. "You want me to pity your family," he said, "but you didn't pity them yourself, and you never thought about asking God to help you, except to help you out of a scrape. You have got your religion too late so far as this office is concerned. It will help you to forgiveness for your sins, and I hope will make a better man of you, but it is too late for a job of running a train. The kind of religion that we have to insist on in this office isn't the kind that helps a man to get his job back; it is the kind that makes him keep it. I believe in religion, and wish every man in the company's employ was a religious man; but the kind of religion this company needs is the kind that makes men faithful to their work."

The discharged man went out, and the superintendent's stern face relaxed. "I am sorry for that wife and the sick baby," he said, "but I can't trust human lives to a man who gets his religion so late."

The true faith is the faith which makes faithful. It is never too late to look to God for forgiveness, but penitence sometimes comes too late to restore a lost opportunity. — *Youth's Companion*.

THE NEW CHURCH AT DIXON

ADELBERT F. CALDWELL.

"THAT ends it!" with an undercurrent of relief in Oliver Tewkesbury's voice.

'Twas after the morning service, before whose close Rev. Arthur Howes had read his resignation, to take effect the following Sunday. It had come not unexpectedly to the sparsely occupied pews; for he who had served the lukewarm congregation, now going on three years, had never fully recovered from the pneumonia attack of the previous winter. To regain his health a change was deemed necessary — he must go to a milder climate.

"I reckon so," replied Squire Dolliver, no less pessimistically than had been the doleful challenge of Oliver Tewkesbury, as they stood on the narrow plank walk leading to the irregular village street.

Mr. Tewkesbury slowly cleared his throat from force of habit. "It's too near the vacation season, now, to try to get a man for the summer months; and by the time a preacher could be permanently engaged, the little interest that is now manifest in keeping the church going will have so largely declined it would" — he paused, and stepped aside to let Mrs. Amelia Osborne pass. "Well, I predict, when the key is turned in the lock next Sunday, 'twill be the last of the services there for months to come."

"There isn't the old-time religious fervor now-a-days," rejoined Squire Dolliver, using his handkerchief briskly, "that there was when we were young. I don't know what we're coming to. Commercialism seems to be driving all other thoughts to the wall. Yes," replacing his handkerchief once more in his coat pocket, "I'll not be surprised — not a mite — if the church isn't opened again."

"Not opened again!" Millie Ferguson had accidentally caught the words as she passed the two most conspicuous "pillars" of the Dixon church. She intuitively turned around with an inquiring glance — perhaps she hadn't heard correctly.

"No, there isn't enough interest in the saving of souls to keep it going," was Oliver Tewkesbury's slow rejoinder.

"And it's because such men as you don't want it kept going!" was Millie's hurried accusation to herself, under her breath, a flush of deep disdain on her strong, determined face. "It's your withholding your support, not alone in money matters, which is bad enough, but you don't try to make the services attractive so people will want to attend — those outside the church!"

She paused to take breath, going up the long, winding hill.

"It may close; but 'twill open again!" And Millie Ferguson there, on the way home, began to plan for the battle that was not only to save the Dixon church, but to make it a power for good in the community — a power no longer passive, but active and aggressive in soul-saving and Christian uplift.

"I know Lucy Holman will be willing to help in the work, and we'll do — something!"

The next few days Millie Ferguson strove for a deeper, fuller spiritual consecration, and in that time her campaign for reviving the church at Dixon was planned upon the lines of Henry Drummond's "one-by-one" method. She realized there must be a stirring of souls, and that such a result depended on personal influence and work.

Throughout the week the topic discussed by the neighbors, as they "ran in" to one another's homes, or met in the store or on the village street, was the resignation of their young preacher; and never once did they fail to shake their heads, emphasizing their prophecy that his leaving meant a permanent closing of the church.

"Then, too," they would invariably add, "the building is so out of repair 'twould be, under the circumstances, throwing money away to expend anything on it; and we couldn't possibly worship there in its present condition another winter! Perhaps some time we can build a new church, but until then" —

"Worship our idols! And yours, Sarah Peabody, is your new parlor furniture!" Millie had overheard the conversation of two women, as she was waiting in the store for some groceries to be done up.

On Thursday afternoon Lucy Holman took her work over to Millie Ferguson's.

"I was going to call at your house this very day," announced Millie, cordially,

"to plan, if you hadn't come, for" —

"Isn't it a pity — what they're intending to do?" divining Millie's remark. "They say there's no interest in trying to keep the church going, and it's best, as things stand, to" —

"It's true," interrupting. "But" — determinedly — "we've got to *create* an interest. No Sunday service — no church influence in a town of this size! And, Lucy, I believe the creating of such an interest must be largely the result of personal work. I've been thinking and praying over it, and have sought a special consecration for the undertaking. Will you — help?"

"Yes," with cheerful promptness.

"This is what I propose," and Millie laid before her friend the plan she had thought over for their course of action.

On Friday the two girls sent Christie Ambrose a card, the first of many that were sent out later by the two "home missionaries," as Millie and Lucy were afterwards fondly designated by one who came under the influence of the earnest, devoted girls. And it simply read:

At home with the Master, this evening, from seven to eight o'clock.

MILLIE FERGUSON.
LUCY HOLMAN.

"Isn't it a little formal for our object?" questioned Lucy, doubtfully, before adding her name to the white square card.

"No, I think not, dear. I've a purpose in it," replied Millie. "It will be time for the summer boarders shortly, and I want our little mission to include some of them. It may make our gatherings a trifle more attractive, that's my opinion."

"I see; I think you're right," and Lucy took up the pen from the neatly arranged table and wrote her name.

That night a blessing came to the three girls as they engaged in their hour of prayer and association with the Master, and, before separating, each one signed an invitation to Cora Hammond to attend their next little gathering, on Tuesday evening, at Lucy Holman's. And each one pledged herself to see Cora personally before their meeting, and win her, if possible, to a new stand in the Christian life.

"She hasn't taken any part in Christian service for over a year," said Christie, thoughtfully.

"No; and that's the trouble why the church must close tomorrow," declared Millie, painfully. "We have somehow lost hold of our Christian obligations, and neglected to keep ourselves in trim for doing our church duties."

Little by little the consecration meetings, begun in earnestness and prayer by Millie Ferguson and Lucy Holman, grew in numbers; and not till the latest girl invited had bound herself to personal work and consecration, was an invitation sent to another member of the church, whose bell was now unheard on a Sunday morning.

"Would it be feasible to invite some one who isn't already a church member?" asked Cora Hammond at the close of one of their meetings.

"Not — quite yet, I think," replied Millie, slowly. "We want to get our members, one by one, earnest and devoted to the work, and then — what a splendid revival we'll have!"

It was not in all cases an easy matter, winning the girls to renewed devotion and interest in the undertaking planned, yet they bravely persevered, and little by little made the progress they hoped for.

"What do you think about our asking Mrs. Bowman next?" proposed Lucy Holman. 'Twas at an after meeting, in which they were discussing the name of the next person to be invited to join them in their work.

"You mean the boarder at Mrs. Kilgore's — the little woman in black?" asked Millie.

"Yes."

"Isn't she rather too old?" ventured Cora Hammond.

"No, I think not. We must soon begin to draw in the older members of the church if we" —

"But she's not a member."

"I know, but she used to attend church regularly last summer, and I think she'll be helpful in our work if she'll join us; such a sweet, pure face as she has. Does any one recall her full name?"

"Mrs. Bowman — Mrs. H. B.," said Mary Hall, who lived next door to Mrs. Kilgore. And it was decided to send the next card to Mrs. Bowman, the meeting to be held at Helen Mayo's.

At the close of the second meeting following, Mrs. Bowman addressed the little circle: "It may seem presumptuous on my part, so lately a member of this earnest band of Christian workers, but I have a suggestion. Don't you think you've outgrown your house-to-house quarters? And isn't it time to unlock once more the doors of the church, and embrace the whole community?"

"But we've no preacher yet!" objected Amy Kelso.

"That's what I'm to suggest, dear," resumed Mrs. Bowman, smiling. "A young theological graduate is now at Mrs. Kilgore's for the coming month, and I venture to say he'll be willing to occupy the pulpit as long as he's here, if a committee of your number invite him; and after that I'm sure the Lord will direct in the work you have so splendidly revived."

Acting on Mrs. Bowman's suggestion, Mr. Knowlton was invited to preach in the Dixon church the following Sunday, which invitation he cordially accepted.

"Want the church opened? And preaching there Sunday?" Squire Doliver was slow in comprehending the girls' request, as Millie and Lucy stood on the veranda that Thursday morning. "To be sure — time some action was taken," in a confused tone of apology. "We'll have it ready and cleaned by Sunday."

The "one-by-one" method, aided and encouraged by the spiritual young preacher, soon bore fruit among the older members of the congregation; and a religious awakening, such as the town of Dixon had never before experienced, spread from heart to heart within the church, arousing them to their neglected obligations and opportunities; and the unsaved richly shared in the blessings of the quickening movement.

"I don't see how 'twas all brought about so soon by one man, and a stranger at that," declared Oliver Tewkesbury, wonderingly, to Miss Laura Pettingill, one evening, as he walked up the street with her from church.

"He didn't!" interposed his companion, quickly.

"Didn't?"

"No — he helped. But 'twas the consecration and influence of our girls that has worked such a change among us, begun in their giving receptions to the Master, and presenting their guests face to face with His loving, tender presence. We owe it all to them."

"I wouldn't have believed it, that it could have been possible — just girls alone!"

"Not the girls, but the spirit they possessed," gently chided Miss Pettingill.

When Mr. Knowlton's month's vacation was up, he was persuaded to accept the charge at Dixon. Perhaps it was a hint from Mrs. Bowman that may have had some influence in his deciding to stay — a hint that was made known later to the congregation through a letter to Millie Ferguson.

"I had about made up my mind to endow a professorship in Biblical literature at B — College, in memory of my daughter, who died two weeks before her time of graduation there. But I have come to feel that a no more fitting monument to my daughter's beautiful life could be planned than the erection of a new church at Dixon, where I hope to pass the remainder of the summers granted me by a loving Father. Plans for the new edifice will soon be sent for the approval of those who, one night, received me in the presence of our Master."

Bloomington, Ill.

"ALL THE DAYS"

In the days of affliction,
So full of care and pain,
Here find relief and brightness,
To make the shadows wane;
Though life may seem a puzzling maze,
"I am with you all the days."

In the bright day of gladness,
When not a fear annoys,
And the love of God surrounds you
With all life's sweetest joys,
Let your soul arise in praise,
"I am with you all the days."

In the day of temptation,
O heart most sorely tried,
Fail not in faith one moment,
For standing by your side
Is One who trod the hardest ways;
"I am with you all the days."

In the dark day of sorrow,
When your heart is sad and sore,
Hear a voice of comfort saying,
"Look to Me and weep no more;
Though unseen through the tearful haze,
I am with you all the days."

In the day when the valley
Of death you must tread,
No need for fear and trembling.
For there you shall be led,
If on these words her hand Faith lays:
"I am with you all the days."

— Mary Starck.

How Shall We Greet Them?

"HOPE you've had a fine summer," was the careless, natural and well intentioned greeting to a person just back from vacation. "Yes, fairly pleasant," was the somewhat weary reply; but the look of pain on the face belied the words. Those who knew her better understood the special strain she had been under

during the summer months, how sorrow and loneliness had come to her. Perhaps we all take it a little too much for granted, when meeting friends and acquaintances from whom we have been separated some time, that life has moved on blithely with them. Especially when our own days have been full of sunshine, are we inclined to assume that other people are happy too. It would pay us to have a thought as to the form of our post-vacation greetings, and by the use of the sympathetic imagination to take the other's point of view for a few moments at least. No summer passes without making gaps in home circles and laying heavy burdens upon individual souls. We often have an unusual chance to minister the comfort of Christ as we greet our friends and neighbors and companions in church work once more. — *Congregationalist*.

Half-Baked

HOSEA put into one phrase a picture of Israel as he saw her: "Ephraim is a cake not turned." This cake was baked on the hearthstone which was very hot. The baker's art was to get the dough cooked through without burning; to do this he must turn it often, with watchful eye and patient hand. If he blundered, the cake would come off with one side burned to a crisp, while the other was still raw and spongy. It would have the appearance of food, but one could not eat the stuff. A hungry man, putting his teeth into it, would discover a cindery crust from which all sweetness had gone, and at the same time a soft and sticky mess that was even more unappetizing. "Bah!" he would cry out, "it is only half baked." So Israel in the prophet's day was half-baked; on one side prosperous, luxurious, self-satisfied; on the other immoral, vulgar, weak; a land where life was at the same time burned out with its surfeit and made heavy with its want.

There are nations today like that cake not turned, many people are thus half-baked.

There is the man of hot temper and full judgment, energetic, but unreliable; he is almost good for nothing because of the lack of thoroughness in his make-up. So the scholar whose mind is always bent on learning, yet who lacks practical knowledge, is a cake not turned. The half baked gentleman offers you full courtesy if you come at him fortunately; but if you touch his other side, he lays bare at once the boorishness of an undisciplined nature. Worst of all is the half baked saint, who has left one side of his life exposed to the fires of religion, but has not yet got his spirit warmed through with the love of God in Jesus Christ. There is a big difference between the religious side and the worldly side of his life. His religion is overdone, dry and lifeless, a thing of places and forms, of church and of words, and his daily life is selfish, fleshly, cold. As a Christian he is not "cooked through."

The trouble with all this half baked life is haste. The baker is in a hurry. He is trying to do too many things, or to do them too quickly. He does not attend to his work. It takes time and care to get a cake baked evenly and throughout. So it takes time and care to turn over and over a many-sided life till it is all harmonized by the one fire of God's love. But it can be done. Sunday's impulse can be made to rule Monday's act, and Saturday's conduct to find expression in Sunday's worship, till our natures are made altogether in accord with God's will. It will not do to bring the heart to Christ and leave it there. We are to keep it turning till on

every side, and to its innermost part, it has felt the touch of His Spirit. — *Wellspring*.

BOYS AND GIRLS

THE BOYS' RALLY DAY

ALICE MAY DOUGLAS.

IT was Sunday-school Rally Day at the church at Four Corners, and Theo Taylor and Reed Bailey had spent nearly all of the morning bringing children and old people to the church. Theo was head driver, and had received a slip of paper, the day before, from the superintendent containing a list of the people he was to take to church.

"Sure you've got 'em all, Theo?" inquired Reed, with much responsibility.

"Think I have," replied Theo, taking the list from his pocket and reading over the names.

"Here's one," exclaimed Reed, looking over his shoulder, "Aunt Betty Clark."

"Sure enough," he cried, "I wouldn't have forgotten her for anything."

Although a little late when the boys arrived at the home of Aunt Betty, they found her sitting by the window watching for the young drivers, and she was as much pleased with the thought of going with them to the church as she would have been had they appeared at her door in grand style.

"I knew you wouldn't forget me," smiled Aunt Betty, rising to greet the boys.

"What if we had?" whispered Theo to his companion, as they helped her into the carriage.

"They didn't have Rally Day when I was a girl," said Aunt Betty after they had started churchward.

"I s'pose you went to church, then, Aunt Betty?" inquired Reed.

"Yes," replied the old lady, "I always had to go to church. We didn't have such nice places to worship in then as they have now."

"They didn't have any fires in the churches, either, did they?" queried Theo.

"No," replied Aunt Betty, becoming very interesting; "we carried footstoves in those days, and we had to sit for three or four hours listening to the minister."

"I'm glad I wasn't born then," remarked Theo, with a satisfied air.

"Everybody," continued Aunt Betty, "was expected to attend church, and I think it would be much better if it were so now."

"Then we shouldn't have to plan for a Rally Day," observed Reed.

By this time the two had reached the church, and Aunt Betty, after alighting from the carriage, went into the house of God feeling as young as any of the children, and probably as happy.

"I hope we haven't left any one out, now," said Theo. "I'd rather have stayed at home myself than to have had Aunt Betty disappointed."

The boys put the horse in the shed which was used by the members of the parish, and then went into the church to hear what they could of the remaining exercises. Loving hands had decorated the interior with trophies of the woods, fields and orchards. The children delighted all present with the exercises, and

before leaving, many promised themselves that they would be constant, hereafter, at the church services.

"Somehow," declared Theo, as the boys went to the shed to harness the horse for carrying their passengers home, "I really hate to leave here, I've had such a good time."

"We are happiest," replied Reed, "when we're doing something for some one else. That's what ma is always saying."

"But we must come over tomorrow," suggested Theo, "and help clear up the church."

"Sure enough," replied Reed, "and let's bring our suppers and play out there in the old shed."

"Agreed!" shouted Theo, as he left his companion, promising to call for him the next day after school was out.

The boys carried out their plans, assisting in the work of cleaning up after Rally Day and enjoying their lunch under the old oak tree across the road. They also had their play in the shed. When this was ended, Theo took from his pocket, which contained the countless articles so dear to a boy's heart, a newspaper clipping.

"Just hear this, fellows," he said. "I'll play I'm the horse and am preaching to you."

He took his place in one of the stalls, and read these lines:

Up hill — whip me not.
Down hill — hurry me not.
Loose in the stable — forget me not.
Of hay and corn — rob me not.
Of clean water — stint me not.
With sponge and brush — neglect me not.
Of soft, dry bed — deprive me not.
Tired or hot — leave me not.
Sick or cold — chill me not.
With bit and reins — oh! jerk me not.
When you are angry — strike me not.
With tight check-rein — torture me not."

"That's fine!" exclaimed Reed; "and I say, let's pin it up here, where the people can see it when they put up their horses. I don't believe that it will do them any harm to bear two sermons on the Sabbath."

So the boys fastened the clipping to the shed; and if the horses could talk, I believe that they would say that they considered this the best thing that the boys did for Rally Day.

Bath, Maine.

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run-down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson II

2 KINGS 4:1-7.

SUNDAY, OCTOBER 9, 1904.

THE WIDOW'S OIL INCREASED

I Preliminary

1. **GOLDEN TEXT:** *Trust in the Lord and do good; so shall thou dwell in the land, and verily thou shalt be fed.* — Psalm 37:3.

2. **DATE:** About B. C. 850.

3. **PLACE:** Some unknown town in Israel.

4. **HOME READINGS:** *Monday* — 2 Kings 4:1-7. *Tuesday* — Lev. 25:35-42. *Wednesday* — Mark 6:34-44. *Thursday* — Psa. 37:16-25. *Friday* — Psa. 107:1-9. *Saturday* — Luke 12:22-30. *Sunday* — 1 Cor. 1:18-29.

II Introductory

Our lesson records one of the earlier incidents in the career of Elisha. It was probably in one of the seminary cities — Jericho, or Gilgal, or Bethel — that the prophet was accosted one day by a woman, who poured into his ear a tale of pitiable distress. She claimed to be the widow of one of "the sons of the prophets." To have lost her husband, and with him the precarious support that came to him by charity, was bad enough; but unfortunately he died in debt. And as there was no property wherewith to satisfy the claim, advantage was about to be taken by the creditor of the legal permission to reimburse himself by selling the children as bond-servants. It was from this cruel privation that the widow and mother appealed. She reminded Elisha of what he well knew, that her husband "feared Jehovah," and begged him to avert the undeserved degradation of the two fatherless boys.

The prophet inquired what she had in her home. A single carafe, or jar, of olive oil constituted her sole possession of marketable value. Then came the singular direction to go among her neighbors and borrow empty vessels — "not a few." When these had been taken into the house, she was to bar the doors, and then she and her sons were to pour from her own oil. The directions were trustfully obeyed. Vessel after vessel was filled to the brim and the overflow from the original cruse did not cease so long as an empty vessel remained; then it "stayed." The woman reported the results to Elisha, and was bidden to sell what was required to satisfy the debt and live on the rest.

III Expository

1. There cried a certain woman — apparently appealing to Elisha as he passed by. She was a widow and in terrible distress. "Josephus says this woman was the widow of Obadiah, Ahab's steward, and that the borrowed money mentioned in the text had been expended on the support of the hundred prophets whom he hid and supported. There is nothing to connect the two narratives together except that Obadiah said of himself, 'I, thy servant, fear the Lord from my youth,' and the woman, in this story, gives an almost identical character to her husband" (Cambridge Bible). Thy servant my husband is dead. — He had been of excellent repute among the "sons of the prophets." Did fear the Lord. — His poverty, therefore, did not re-

sult from his idleness or his prodigality. His very piety, in refusing to comply with the king's way of worship, may have been the cause of his destitution and indebtedness. Creditor is come . . . two sons (R. V., "children") to be bondmen — either to use them as slaves, or to sell them (Exod. 21:2; Lev. 25:39; Matt. 18:25).

The Romans, the Athenians, the nations of Asia, and others other peoples exercised the right over their children of selling them for debt. The parents sold them in their poverty, and creditors seized the children of their debtors as freely as their cattle and movables. Romulus gave to a father every kind of power over his children; and that not only during their bondage, but throughout their lives, and to whatever dignity or power they might attain. He might imprison them, or flog them, or compel them to labor in his fields, or even kill them or sell them for slaves. This law was gradually modified, and under the Emperors Diocletian and Maximilian (about 280-290 A. D.), it was for bidden that any free persons should be reduced to slavery because of their debts. The law of Moses, like the Athenian and the Roman law, recognized servitude for debt, allowing that pledging of the debtor's person, which, in a rude state of society, is regarded as the safest and the most natural security. It did not establish the custom, but, finding it established, allowed it; and, in allowing it, set certain limits to it, confining the debtor's power of pledging within the bounds of the period of jubilee. See Lev. 25:39-41 (Canon Cook).

2. **What shall I do?** — Silver and gold have I none. What hast thou in the house? — Is there nothing you can sell? He had apparently not yet received the divine instruction as to what to do in this case. Not anything . . . save a pot of oil. — She had probably parted with everything else that was marketable and could be spared. Olive oil is a household necessity in the East. "Possibly this oil was a present from some friend of her deceased husband, out of the produce of his olive-yard, but it was utterly insufficient to satisfy the creditor" (Scott).

Almost every kind of dish is cooked in oil, and without it the good wife is utterly confounded; and when the oil fails, the lamp in the dwelling of the poor expires. The entire supply of soap in this country is from the produce of the olive. After the gathering of olives by the owners, the few that are left are gleaned by the very poor, who have no trees of their own, and by industry they gather enough to keep a lamp in their habitation during the dismal nights of winter, and to cook their mess of

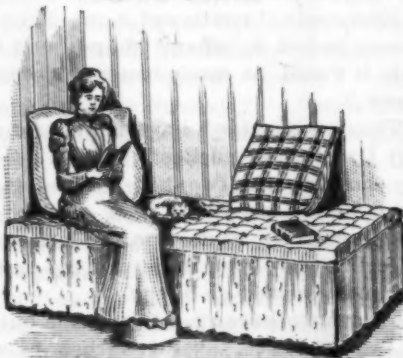
pottage and bitter herbs. The olive trees are the most valuable species of property in the country. Large trees, in a good season, will yield from ten to fifteen gallons of oil, and an acre of them gives a crop worth, at least, one hundred dollars. It bears every other year; its fruit is indispensable for the comfort and even the existence of the mass of the community (Thomson's Land and Book).

3, 4. **Go.** — He bids her do something, and thus distract her mind from hopeless brooding and anxiety. Borrow thee vessels . . . not a few — as many vessels, and as large as she could find. "By this command the faith of the family was both tested and increased. The number of vessels she borrowed would be the measure of her faith in the prophet's word and in the God he served. As each vessel was brought home by her sons, the question would arise as to whether they should go after more. Thus the aid was given in such a way as to benefit her and her sons in character and spiritual life" (Peloubet). And when thou art come in — R. V., "and thou shalt go in." Shut the door upon thee and thy sons — thus shielding her from the curious eyes and comments of her neighbors who would be greatly excited by the behavior of the woman. Says Pool: "Do this, partly, that none may hinder thee from minding thy work of filling and removing the vessels, which will require attention and diligence; partly, that thou alone mayst enjoy the benefit of it; partly, lest any of thy creditors should break in upon thee, and seize upon thy borrowed vessels before they are filled; partly, that thy mind, being freed from distraction, may be wholly employed in prayer and in praising of God; and partly, that it may be manifest that this is the work of God alone." Pour out — from your own jar.

5, 6. **So she went.** — In every particular she complied with the directions, allowing no doubt to hinder her faith or her obedience. Oil stayed — only when there was no longer an unfilled vessel. With what wonder and gratitude must she have regarded this miraculous increase, her own jar seemingly a limitless fountain of precious oil so long as there were jars to contain the overflow!

7. **Came and told the man of God** — doubtless, with beaming eyes and a joyful heart. Pay thy debt and live . . . of the

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rest — "first, do justice to others, and then take care of thyself and children" (Pool).

IV Illustrative

1.

"Pour forth the oil, pour boldly forth,
It will not fail until
Thou fallest vessels to provide
Which it may freely fill.

"Dig channels for the streams of Love
Where they may broadly run;
And Love has overflowing streams
To fill them every one.

"But if at any time thou cease
Such channels to provide,
The very springs of Love for thee
Will soon be parched and dried.

"For we must share, if we would keep,
That good thing from above;
Ceasing to give, we cease to have,
Such is the law of Love."

(R. C. Trench.)

2. Note the great contrast between the Bible miracles and the wonders recorded elsewhere. "Aladdin rubs a ring, and immediately a genius appears, and at his command provides a rich feast for him out of nothing. He rubs an old lamp, and at once a gorgeous palace rises up before him in substantial reality created out of the formless ether around. By putting on Fortunatus' wishing cap, the lucky possessors of it can get anything they want, and create things unknown before." On the contrary, the Bible miracles are full of spiritual teachings. They supply bodily needs, but far more spiritual needs. They draw men toward God. They build up the moral nature. They are parables of religious truth. They are expressions of God's loving kindness. Hence they are worthy of God and of His Word (Peloubet).

3. Edward Everett Hale, in writing of Emerson, the idealist, declares his great outstanding commendation and quality to be that he "never turns his back on daily life or its petty demands." A similar comment is made upon the great Elisha in the remark that "while Elisha's career is less impressive than that of Elijah, his achievement is to make a common life illustrious." Elisha was a man of affairs whose society was courted by princes, and whose judgment was invited by kings. The great responsibilities were forever knocking at his door, and the large opportunities were being placed at his disposal; but still he discerned the sparsely recognized truth that the most precious goods of life are often times wrapped in the small packages. His fine discrimination is in play in this incident which recounts the response of a busy man to a humble appeal. The widow's necessity was to the great Elisha, not the plea of charity, but the demand of justice (Nehemiah Boynton).

4. This woman is indeed in a pitiable place. Suppose you asked her, "Do you wish your husband had not been a minister? It's so hard!" She would have looked at you with all the scorn of her soul. Not only to her own life, but to the life of those boys, had come advantages which even this great impending trouble could not offset. What was her trial? Not that her boys should work, but that they should work under such conditions as to deprive them of those very priceless possessions which had come to them from the sacrificial ministry to which the father had given his life.

The problem of child labor is a modern Colossus; comparatively few people realize either its extent or its serious import. Thousands of children under twelve years of age are working in America every night. While gentle, pious mothers are listening to their favored children's evening prayer, other mothers, impelled by necessity or by

greed of gain, are driving their children to work. "Shadows of the evening steal across the sky," and white-robed innocence sings:

"Through the long night-watches,
May Thine angels spread
Their white wings above me,
Watching round my bed."

Meantime, other children in working clothes are passing factory gates to employ those long night-watches in work so hard, so cruel, so pitiless, that no one even dares to sing:

"Grant to little children
Visions bright of Thee."

(N. Boynton.)

Books Read in Prison

THE librarian of Sing Sing Prison reports that last year 40,500 books were read by the 1,200 convicts in the institution. Of these books 29,381 were fiction, 1,227 biography, 953 history, 792 religion, and 205 poetry. Of books in foreign languages German led with 1,686 volumes, and Hebrew followed with 1,259, Italian with 1,067, and French with 535. Dumas was the favorite writer of fiction with the convicts, and 1,413 volumes of his works were read. Other authors followed in the following order: Charles Reade, 720; Collins, 649;

Corelli, 596; Doyle, 584; Dickens, 567; Haggard, 481; Crawford, 415; and Henty, 402. These figures show that the population of Sing Sing is cosmopolitan, is far from being illiterate, and is fond of reading. Considering the limited time at the disposal of the convicts, the amount of reading they do seems quite large. The popularity of Dumas is probably due to the fact that he paints action and adventure, and has much to say of crime and criminals. Biography and history come next to fiction in popularity, while religious works, despite the limited intellect of many of the prisoners, have not been without a considerable patronage.

— At the International Congress of Arts and Sciences, which met recently at St. Louis, Dr. Ernest J. Lederle, formerly commissioner of health of New York, read a paper on "Public Health," in which he said: "The extent to which commercial adulteration and substitution is now practiced would be absolutely incomprehensible to the layman . . . The use of injurious preservatives has also been practiced to a scandalous extent." The only remedy for this state of things, Dr. Lederle argued, would be the passage of a federal pure-food law.

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League Prayer Meeting Topics for October

REV. MATTHIAS S. KAUFMAN, D. D.

October 2 — "The Sacred Writings." Bible Study Rally Day.

DAILY READINGS

September 26. Bible teachers. Neh. 8: 5, 9.
September 27. Cleansing the life. Psa. 119: 9, 10.
September 28. Comforting. Psa. 119: 50, 92, 93, 143, 144.
September 29. For teaching others. Matt. 13: 51, 52.
September 30. Overcoming sin. 2 Cor. 10: 4, 5.
October 1. For purifying the nation. Deut. 4: 6, 8.
October 2. Topic — "The Sacred Writings."

God is in His Book. Just how He is there, we cannot explain, for we do not fully understand. But to spiritual discernment the fact is evident. The spiritual ear can hear His voice; the spirit vision can see Him; the spiritualized heart can feel His presence.

In the diamond fields of South Africa a diamond was found which contained a fly. Placed under a magnifying glass one might see in all its brilliancy a little fly, body, wings, eyes, in the most perfect state of preservation. How it got there no one can tell, nor can it be removed by any human skill. In the sacred Scriptures we find God. That He cannot be removed is beyond question.

ALABASTER TEMPLE

In Cairo, Egypt, there is a Mohammedan mosque made almost wholly of alabaster. It is an expensive and elegant structure. In St. Paul's Church without the walls at Rome are beautiful alabaster columns. God's word is a temple of truth, with walls and columns more enduring and more beautiful than those made of alabaster.

1. Its foundation. On Mt. Sinai were given by God the Ten Commandments. Around these granite principles have grown up the precious writings of Inspiration.

2. How marvelous its growth! Through more than a thousand years it steadily arose to its present proportions. A gourd may spring up in a night and perish in a day, as Jonah realized; but the great redwoods of California are centuries in reaching their giant size, and then they stand through millenniums.

3. Consider the variety and tremendous import of the themes discussed — history, poetry, law, morals, theology, duty, destiny, nature-study, man study, Satan study, God study. It deals with life, death, time, eternity.

4. It presents to us a God of infinite perfections, man at his climax in the perfect example, Jesus Christ, and ethical principles that no human thought can improve.

5. Its teachings bear translation into daily life. In proof of this behold the men and women who have embodied its truths in their characters. They are of highest worth — a great credit to the race and an honor to God.

6. It satisfies the soul's innate longings after immortality. During one of the wars with Russia a soldier was wounded at Inkerman. Managing to crawl to his tent, he found his Bible, and opened and read it with keen satisfaction. When found by comrades he was dead, resting on his face, with one hand laid on an open page. When his hand was raised it was found glued with his life blood to the book. The letters of the page were impressed upon his hand, and read as follows: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live." Thus was he laid in a soldier's grave with this cheering verse inscribed on his hand.

THE IMPREGNABLE ROCK

This is the way the great Gladstone regarded it. Standing firm and true right against every evil design, this Book has been the old time target for missiles from all the foes of that which is good. But its enemies go down to dust and oblivion, while it lives with undiminished vitality. Still rings out through the centuries:

"Hammer away, ye hostile hands!
Your hammers break, the anvil stands."

RALLY DAY

What could be more appropriate for Epworthians than systematic study of the Bible? Really, nothing could be better for most persons than the study classes proposed. It would be a great thing for the church and the League if a study class could be conducted in every chapter.

October 9 — Helping One Another. Rom. 15: 1-7.

DAILY READINGS

October 3. Bearing burdens. Gal. 6: 2-6.
October 4. Co-operation. Phil. 4: 1-3.
October 5. Elder and younger. 1 Pet. 5: 1-7.
October 6. United by love. 1 John 4: 7, 11.
October 7. Membership is one of another. 1 Cor. 12: 12, 27.
October 8. Paul's finally. 2 Cor. 13: 11-14.
October 9. Topic — "Helping One Another."

"Ah! woe for the word that is never said
Till the ear is deaf to hear!
Ah! woe for the laggard feet that tread
In the mournful wake of the bier."

That great man who wrote so forcibly of doing "the duty which is nearest," failed to practice his own precept. When, at last, Carlyle awoke to the realization that he had sacrificed his wife's health and happiness in his unintentional absorption in his own personal ambitions, he was heart broken. For many years after she dropped from his side, as he would pass the spot where he last saw her alive, he would bare his head in all weathers, his features being wrung with unutterable sorrow.

THORNS

1. Indifference. This is one that disturbs peace and produces trouble. One of the finest traits of our majestic Lincoln was his kindly spirit toward others. Near the close of his grand life he said: "I have never intentionally planted a thorn in any man's pillow." To grow indifferent to the just claims of our friends is very sad. "We do not mean to do so." Yes, very true; but it is enough to sting the heart severely, when bereavement steals away a loved one to whose welfare we were indifferent.

2. Neglect. This is somewhat more pronounced than simple indifference. It is actual, conscious failure to meet the demands of loyalty. We recognize it, and intend to do better; but we go on just the same until some unplanned for crisis tells us plainly that we have been growing thorns for our pillows.

3. Frowns. How snarly must be the soul when it shows forth on the face in forbidding frowns! And then usually these are not for strangers, not for enemies, but for our nearest and dearest. Thus we sorely, sadly, hinder one another instead of helping.

HELPING HANDS

1. Let these be outstretched to aid the infirmities of the weak (verse 1) by trying to remove these infirmities.

2. How beautiful the injunction in verse 2 — "please his neighbor for his good!" It is well worth while to please people save when positive duty demands sternness.

3. We are nobly urged to be like "the God of patience and consolation" (verse 5). Surely this spirit is worthy of cultivation.

4. The best help we can render another is to set him helping some one else. What a grand life is that which abounds in helpfulness!

5. Christ is pre-eminently "the Helper." To be like Him is the highest human achievement. Let it ever be our choicest delight to reach out helping hands to all who need us.

NON HINDERERS

Among the saddest and least excusable evils in life is throwing stumbling-blocks in the path

of others, especially by uncalled for criticism and petty faultfinding. We all have our faults, but these should never be mentioned save as a sense of duty compels reference to them. To injure the reputation of an absent one by a reflection upon his character is wicked and mean, and may greatly diminish the influence of that one for good. The Golden Rule is still in force, and ought to guide us when tempted to speak evil of any one.

October 16 — The Power of Personal Influence. John 1: 35, 39.

DAILY READINGS

October 10. Hannah's influence. 1 Sam. 1: 31-28.
October 11. Daniel's influence. Dan. 2: 46-49.
October 12. Nehemiah's influence. Neh. 6: 8-12.
October 13. Esther's influence. Esther 5: 1-3.
October 14. Stephen's influence. Acts 22: 19, 20.
October 15. The town clerk's influence. Acts 19: 35-41.
October 16. Topic — "The Power of Personal Influence." John 1: 35, 39.

"The common deeds of the common day
Are ringing bells in the far away."

The universe is so constructed that events apparently trifling have tremendous influence down through uncounted ages. Righteous Abel, son of Adam, "being dead, yet speaketh." His simple allegiance to God in the dawn of history has rung bells of encouragement in the far-away periods even to the present time. It is evident that in the common deeds of life there is a potency not often realized. Somehow our deeds exert power long after the hand that has tossed them forth has gone back to dust. It is the personal element in our deeds that rings bells in the world through the long centuries.

VIBRATIONS

1. The greatest of all the great deeds of John the Baptist was turning his followers away from himself to Christ. How grand the privilege of using one's influence to honor our Master!

2. The man whose manner and spirit say, "Behold me!" can have little force in crying: "Behold the Lamb of God!"

3. It was the Christ spirit in John which made effective his testimony to his Saviour.

4. Whatever added to John's personal loyalty to Christ increased the effectiveness of his testimony for his Lord. So will it be with us.

5. Here is an instance wherein John's testimony had more weight in convincing the people than Christ's own claim for Himself could have had.

6. This subtle, intangible, potent agency we call influence is beautifully characterized in Owen Meredith's familiar lines:

"No life
Can be pure in its purpose and strong in its
strife,
And all life not be purer and stronger thereby."

RADII

1. From every luminous body beams of light radiate in all directions. So from every personality go forth emanations of influence.

2. Personal influence. The original meaning of personal was "to speak through." It came

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from the fact that ancient actors spoke through masks and mouthpieces.

3. One's personality is that through which one's character — one's essential self — speaks to others. This is why there may be so much power in it.

4. In it there is purpose. When the bugler blows his horn it is not to display his fine skill, but to stir the soldiers to the charge.

5. Personality and the influence proceeding therefrom are the combined product of God's gifts and man's volitions.

6. Henry Clay Trumbull affirmed that he knew not one person brought to Christ by his sermons, editorials and books, but many won by personal conversation.

"Our work may seem a discord,
Though we do the best we can;
But others will hear the music,
If we carry out God's plan."

MEANS

We exert influence by what we say, by what we do, but most of all by what we are. It is the unconscious influence constantly streaming forth from our characters that is most powerful. Immensely important it is to so live that both the conscious and the unconscious influence going out from our lives shall be permeated with the fragrance and beauty and power of the living Christ in us. It is a solemn thought that long after we are forgotten among men, our influence will continue working in the world for good or ill.

"Others shall sing the song,
Others shall right the wrong;
Finish what I begin,
And all I fail to win.
What matter I or they,
Mine or another's day,
So the right word be said,
And life the sweeter made."

October 23 — How can We Enlarge and Improve Our Work? Matt. 21: 17-22: Isa. 54: 2.

DAILY READINGS

October 17. Abraham's horizon. Gen. 12: 1-9.
October 18. David's aggressiveness. 2 Sam. 8: 1-18.
October 19. Solomon's enlargement. 1 Kings 4: 29-31.
October 20. Christ's bold program. Mark 16: 15-18.
October 21. Antioch reaching out. Acts 11: 21-26.
October 22. Paul's ambition. Rom. 15: 23-32.
October 23. Topic — "How can We Enlarge and Improve Our Work?" Matt. 21: 17-22: Isa. 54: 2.

In "Tales of a Wayside Inn," Longfellow describes the theologian as one who

"studied still with deep research,
To build the Universal Church,
Lofty as in the love of God,
And ample as the wants of man."

Is not this, also, the mission of every Christian? What a magnificent mission it is! How high it towers! How extended its bounds! How such an undertaking challenges and arouses all that is noblest and best in us? As we appreciate its grandeur and nerve ourselves for the struggle and victory, selfishness must dwindle and drop from our lives.

FIG TREES

Those in the lesson represent many people. They are rooted. Having grown up, they have branched out. Rich and plentiful is their garb of leaves. They make a good appearance in society and at church Sunday mornings. They are admired by others — spoken of as "so pleasant." But where is the fruit? Where is their unselfish

toil for others? Where is the self-sacrifice, so essential to the enlargement of Christian work? What do such know of denying themselves, taking up the cross daily, and following in the footsteps of Him who went about doing good? A great show of leaves might answer if the tree were not designed and constructed for fruit-bearing. This teaches us that God expects us to carry out the plan He has decided upon for every life.

FIG SEEDS

1. The best way to enlarge our work for God is to enlarge our hearts. A big heart is equal to great enterprises.

2. Do not be content to work but one department of the League alone, if it is possible to utilize other departments also. As soon as possible let them all be in running order.

3. Be not content with a small membership if it is practicable to enlarge it.

EPWORTH EXPANSION

Marvelous indeed has been the expansion of our denomination and of the Epworth League. Not only has our work enlarged, but improved. Trained workers are an increasing necessity. Our institutions of learning are far better than they were two decades ago. Our Sunday-schools have given much more attention to normal work and special study, with a view to employing the most effective methods. Great progress has been made in missionary movements. Epworth League institutes, summer schools and Chautauqua Assemblies have done much to extend and improve the work entrusted to us. Still there is room for larger things and better service. Every Epworthian should cherish a holy ambition to lengthen the cords and strengthen the stakes of our church and Christ's kingdom. Unless we do better than those who have gone before us, we are inferior to them, for our facilities have been greatly improved and our opportunities broadened. Seek earnestly for ways and means by which we may enlarge and improve our work.

October 30 — Around the World: Our New Possessions — Hawaii, Alaska, Philippine Islands, Porto Rico. Ps. 97: 1-12.

DAILY READINGS

October 24. The islands God's. Isa. 11: 24, 25.
October 25. They show God's greatness. Isa. 43: 12-15.
October 26. They wait for God's law. Isa. 42: 1-4.
October 27. Thy y shall trust Him. Isa. 51: 4-6.
October 28. They send missionaries. Isa. 66: 19-24.
October 29. Paul's island mission. Acts 13: 5-13.
October 30. Topic — "Around the World." Ps. 97: 1-12.

Around the world! Think of it! What expansive power has the Gospel of Christ! It was once England's proud boast that the sun never set upon her dominions. Today the sun is ever shining somewhere upon Christian fields of victory. The flag of this grand republic spreads its protecting folds over the cross of Christ in all parts of the world, and in our own new island possessions the Gospel now may run and be glorified with rare advantages.

HAWAIIAN REVOLUTIONS

1. Out of the Golden Gate at San Francisco, and a sail of over two thousand miles west-southwest, brings us to the famous Hawaiian Islands. A charming group! What a panorama of beauty!

2. Once they were the home of fiercest cannibals. Brutality and tyranny were rampant.

3. Strange indeed is the story of an early missionary there. He tells us how the wife of one chief during his absence murdered all his other wives. Such were the deeds of blood and terror prompted by their system of polygamy and savagery.

4. How is it now? No longer is heard the wild shout of the war dance, but their grassy hillsides resound with earnest prayers and sacred songs.

5. These transformed people are sending missionaries, happy and self-sacrificing, to other islands in that vast South Sea.

6. In one glorious revival there Titus Coan baptized 1,705 natives of Hawaii in a

single day. Some one said to him: "Titus Coan, why didn't you put this excitement down?" He replied: "I didn't get it up." Evidently it was the genuine work of the Holy Spirit.

ALASKAN AURORA BOREALIS

What of that vast territory once regarded as little less than one immense iceberg? It stretches away toward the North Pole and pushes one arm almost to the snows of Russia. What of Christ's kingdom in this icy region?

1. It began with a native. He strayed into British America. There he was educated and brought to the Saviour in a Methodist mission. Returning to Fort Wrangel, he hired a dance-hall, changing it into a school room and preaching place. Seeing his inspired earnestness, a few white men and wives of army officers rallied to his support. Not many converts were won, but a standard was raised against further degradation.

2. Dr. Sheldon Jackson may be termed the apostle of Alaska. He was sent to investigate Alaskan needs. They were many and urgent.

3. Methodist Episcopal missionaries are there, but not many. Recently Bishop Hamilton visited that field and gave new inspiration to the workers. Our Woman's Home Missionary Society is doing excellent work in the Jesse Lee Industrial Home at Unalaska.

THE PHILIPPINE ARCHIPELAGO

The guns of Admiral Dewey in Manila Bay were evidently the guns of God. Jehovah's hand placed those priest-ridden islands in our care. It was He who laid upon us the responsibility of giving that downtrodden people a share in our bountiful blessings of civil and religious liberty. Dr. Stuntz is accomplishing wonders under God's guidance. Marvelous are the results. People there are hungry for the Gospel. Believers are multiplied. There is perhaps no mission field on earth more promising than the Philippine Islands.

PORTO RICO

As one reward for our humane deliverance of Cuba from Spanish cruelty, this tropical island gladly came under the protecting folds of the Stars and Stripes. It is also ripe for the Gospel. Its joyous sound can reach every inhabitant without serious hindrances. Our last General Conference placed it under the care of the Freedmen's Aid and Southern Education Society. Let us give prayer and financial aid to these new responsibilities.

Fall River, Mass.

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Essentials and Methods

Continued from page 1232

of securing commitments may be safely left to the resourcefulness of a Spirit-filled man. I have been reproved, directed, cheered, and blessed by the spiritual teaching that Zech. 12: 10-13 suggests on this subject.

West Lynn, Mass.

THOMAS E. CHAMBER. — Essential for revival: A vivid sense of the worth of lives for which Christ died and of their peril through neglect, attended by concentration of thought, effort and prayer upon the one work of winning men. Most fruitful methods: Those involving pastoral leadership, putting maximum of responsibility upon individual members with minimum of visible machinery, and supplementing public effort by specific and persistent personal work.

Littleton, N. H.

HARRY ANDREWS KING. — Essential factors are many. Perhaps most essential is a band of personal workers to co-operate with pastor. They should advertise the meetings, invite and bring unsaved friends, urge friends to make decision, be ready to take such part in the service as pastor shall direct. Such a band, though small in number, will give the pastor courage, and, if tactful and earnest, will insure success (other essential factors being in operation). Most fruitful method in my experience is plan of holding special meetings for a week each month from October to April, instead of long protracted effort. I followed this for two years in former pastorate, with great success. Conversations every month. Revival interest constant throughout the year.

Kent's Hill, Maine.

JAMES F. ALLEN. — When an awakened church, standing amid the flaming altar fires of a new consecration, believes and declares in a warm-hearted way the glad invitations and the solemn warnings of Christ to unsaved men, revival blessings will surely come. The method of personal prayer, personal work, personal testimony, attached to the power that Jesus promised should come down, is the best method I know of for a pastor and people to use. Methods of time and place and order of service are of little account as compared with the pressing need of following the theological discussions of these days with a strong appeal to the consciences of men. This appeal must come from a church itself convicted in respect of sin, and of righteousness, and of judgment.

Dorchester, Mass.

RALPH F. LOWE. — As regards methods, it is well, occasionally it is well, for several churches to combine in a well-organized campaign for revival work, and to secure a sound and efficient evangelist or outside pastor to do the preaching; but it is unwise to attempt such an overturning annually. Better secure a deaconess or similar worker, and attempt a less ambitious work in one's own church. Earnestness of spirit, which means the subordination of all else to the main purpose, and skillful personal work, are essential.

Barre, Vt.

L. N. FOGG. — I think the most essential thing is prayer. God must do the work, and He will do it if we ask Him (Ezek. 36: 37-39). Let all the people pray and continue to pray, and God will come and stir things. I find the straight preaching of the simple Gospel, followed up by personal invitation in the meetings, and outside also, brings the results. Those who start in the meetings are often those with whom I have labored outside.

West Hampstead, N. H.

SAMUEL M. DICK. — A church united, devoted, consecrated, and with faith that expects results. Thorough and systematic organization for personal work. Personal work to be directed by the pastor. Special workers assigned to special work, so that no persons in the audience are neglected. Much prayer by the church and by individual workers, and the Spirit will give success.

Worcester, Mass.

CHARLES M. MELDEN. — The most successful revival work occurring under my ministry has been brought about by organizing the church

for continuous, prayerful waiting upon God, earnest endeavor by personal work to bring their friends and neighbors to Christ, and active co-operation in the meetings. My own part has been personal visitation and invitation, and the preaching of simple, straightforward, Gospel sermons.

Providence, R. I.

ERNEST P. HERRICK. — 1. Strong emphasis in the pulpit upon the fundamental truths of evangelical Christianity, such as necessity of the new birth, salvation by faith in Christ alone, eternity of punishment for finally impenitent, etc. Profound conviction on the part of the church that the unregenerate portion of community is really in calamitous condition and exceeding danger, and heart-consciousness of its own responsibility as God's appointed instrumentality for the salvation of men. A spirit prevalent in the church, well defined by the fathers as "burden for souls." Reliance not so much upon "church machinery," as upon the "power that cometh from on High." Prayer, faith, consecration, concentration! Give the revival "right of way." 2. Protracted meetings, sometimes with, sometimes without, assistance of professional evangelist; straight, earnest, old-fashioned Gospel preaching; face to face, heart-to-heart work with the unconverted.

Lowell, Mass.

LEWIS B. CODDING. — The essentials and methods of revival work I have found to be: 1. The possession of good health. 2. Abstinence from study and general reading. 3. Devotional reading and secret prayer. 4. Conversation and prayer in pastoral visiting. 5. Earnest appeals in the Sunday-school classes. 6. Quietness, naturalness and hopefulness in the public meeting. 7. Special revival services. 8. An occasional evangelist. 9. The Holy Spirit's presence — this most of all.

Bridgewater, Mass.

LEO A. NIES. — Preparations for a revival should include: 1. The best possible Christian experience for the pastor himself. 2. The setting aside of the time of revival as a season sacred to this work; let absolutely nothing conflict with it. 3. Let pastor and people wait on God in believing prayer until the Holy Spirit is clearly manifested. Most revivals fail just here. 4. Adopt any method of work that will move the people to the work of soul-saving under guidance of the Spirit.

New Dorchester, Mass.

GARDINER D. HOLMES. — I regard as most essential to revival work: 1. What the Master meant when He said: "Tarry ye in Jerusalem," etc. 2. Devotion to Christ, and to His work. 3. Love for souls. Some may deem the fearless and full preaching of the Gospel the first essential; others may regard faithful work with the individual, or earnestness and zeal, as the prime essential; but all of these essentials, and many others, will be realized in the work of saving souls, where the first three are not wanting. As to methods, I find I am most successful in the use of the old-fashioned evangelistic prayer-meeting, with altar service. In a series of meetings I preach short sermons, preceded or followed by prayers and testimonies.

Lewiston, Me.

JOSEPH COOPER. — What is termed the old-time revival seems inadequate and impossible under modern conditions in many churches. Mechanical methods can only produce temporary results. That the mechanism of our church life needs revitalizing by the Divine Spirit is apparent to all. What I find most helpful is: 1. Constant emphasis upon spiritual need in every part of the work of the church. Spasmodic pressure is sure to react dangerously. 2. Personal appeal made to individuals. Focused energy usually spells success in the end. 3. The pastor to carry on his special work, if any, unless overwhelming success necessitates assistance. 4. Reliance ever upon the Holy Ghost.

New Bedford, Mass.

NORMAN LAMARSH. — My method is this: I begin special meetings, Oct. 8, with a printed list of practical subjects to cover a given period. The first week I shall be assisted by the laymen; the second week, by resident

pastors; and the third week, by a brother pastor of another Conference, of more than ordinary gifts. I will have entire charge of the work myself from beginning to end, and shall expect large things from above by way of results. Why not?

Culais, Me.

THOMAS WHITESIDE. — I regard as most essential in revival work: 1. A love for souls. 2. United and prevailing prayer. 3. Faith in God. 4. Tactful and persistent effort. 5. The presence and power of the Holy Spirit. I have found the following methods most fruitful: 1. Holding revival services during October. 2. Being my own evangelist. 3. Working my members. 4. Much personal work. 5. Use of revival literature. 6. Preaching on the most vital and impressive truths.

Lancaster, N. H.

JOHN R. CLIFFORD. — Most essential: A few consecrated, spirit-filled, soul-burdened believers, ready to sacrifice time and strength to aid in the upbuilding of the kingdom, and united in heart, in faith, and in effort. Methods: (1) much prayer. Faithful preaching of the doctrines of salvation. (2) Faithful dealing with souls in personal appeal in private interview. (4) Have found cottage meetings very helpful in some localities.

Biddeford, Me.

HARRIE W. NORTON. — Pastor thoroughly aroused and expecting great things of God. As large a percentage as possible of the church members awake to the real need of the perishing. A concerted effort on the part of pastor and people for revival; spending much time in special prayer for the presence and power of the Holy Ghost before the extra services begin. Expecting great results, and honoring our faith by working to secure them. Faithful preaching of the plain, simple Gospel of Jesus Christ, and making close application of the same. Persistent personal work and much prayer.

Dover, Me.

ROBERT J. CHRYSTIE. — 1. A passion for salvation of souls on the part of the church. This must be secured at all costs. 2. Organized work. We must be businesslike in our methods. Never bet tied to one plan, but always have a plan. I have found Decision Day very helpful and sure to win. In my greatest revival we organized the men into small bands for individual work for men. And we won them. Out of this later grew our "Brotherhood of St. Paul." If possible, let the pastor organize and lead the work himself rather than employ outside help.

Craftsbury, Vt.

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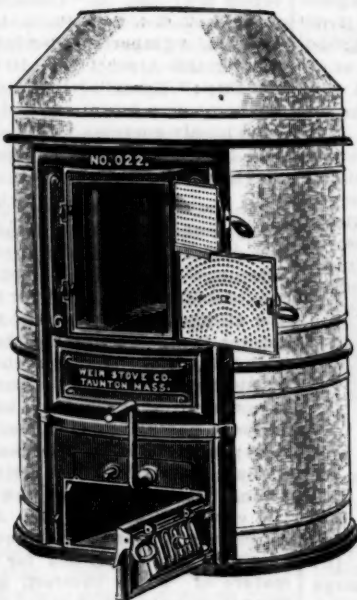
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New York Letter

Continued from page 1221

he must con his lesson, and be full of his subject.

Arrangements are being made for a reception to be tendered Bishops Fowler and Andrews in the Preachers' Meeting some time early in the fall. Bishop Fowler was so many years about the Book Rooms that he will not seem like a stranger to any of us; and the presence of Bishop Andrews will be as a benediction to us all.

It is not often that the preachers of the great Gotham region throng the Monday meeting as they did last week. The occasion of it all was that the character of the meeting took the form of a memorial service for that masterful little orator, Rev. Dr. John Rhey Thompson, who had closed up his earth record and passed into the skies during the vacation season just ended. How the men of this meeting loved him! How gladly they manifested that abounding love on Monday!

The first paper was read by Rev. Winfield C. Snodgrass, D. D., pastor of the First Methodist Episcopal Church of Plainfield, N. J. Dr. Snodgrass and Dr. Thompson had been the closest of friends for more than thirty years. The paper was chaste, strong, and manly, and was a clear and faithful portraiture of the departed genius. We could again see and hear the little giant as we listened to those splendid sentences of his devoted friend.

Rev. Frank J. McConnell, pastor of New York Avenue Methodist Episcopal Church, of Brooklyn, read a well-prepared and able paper concerning Dr. Thompson's latter days, as he knew him, being the pastor of the family. He gave us some remarkable flashes of vision into the inner life of this rare leader of men.

Rev. Dr. Melville B. Chapman, professor in Boston University, gave a most remarkable address, thrilling powerfully all who listened to it. His graphic figures lifted John Rhey Thompson into our very presence. In portraying his mental movements, when thoroughly aroused in preaching, Dr. Chapman said: "Every time the machinery revolved it shook the building" — referring to the poor, frail little body in which this gifted man lived.

Drs. Mains and Cadman delivered brief

but interesting addresses. And that fine collection of preachers tarried to the end of those two thrilling hours. All agreed that it was seldom that one listened to such a group of addresses on any one occasion.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

New Bedford District

Yarmouth Camp-meeting. — The camp meeting services (Aug. 18) were prefaced, July 28, by a picnic, participated in by several of the Cape Sunday-schools. Rev. W. I. Ward, presiding elder of New Bedford District and president of the Camp-meeting Association, had the meeting in charge. It is proper to say that he presided with ability, and his earnest labors in every part of the work contributed largely to the success of the meeting as a whole.

Yarmouth has now no urban support. In the old days a schooner-load of Boston Methodists came annually to Eastham, were boated ashore, and conveyed in carts over a good stretch of beach and sand to the campground. But even in those times the vicinage contributed the crowds, while the pastors of the Cape churches, with their "tents' companies" on the ground, worked for a week under a pressure of responsibility as really local as that which prompted them in the labors of the home field. When they went to camp-meeting they went as churches, and took their work with them. In nearly all the "society tents" there were unconverted young people; in the interim of the services "at the stand" the tent meetings were concurrent around the "Circle;" there were few counter attractions; many went to the meeting expecting to be made the subjects of prayer and persuasion; conversions were inevitable; indeed, if they did not occur in large numbers, the camp-meeting was not considered successful. Now, the society tents are gone; the people come no more as tents' companies; there are few unconverted in the cottages; there are many counter attractions, even on the Cape; views of conversion are less clear than formerly; pastors include the camp-meeting in their vacation; the people make it an outing; the church is not "burdened for souls."

Nevertheless, we had a profitable meeting at Yarmouth this year. The preaching was excellent, by Revs. Charles Smith, C. Harley Smith, J. E. Blake, R. C. Miller, L. E. Taylor, H. A. Ridgway, F. L. Brooks, E. Tirrell, W. H. Allen, M. S. Kaufman. Dr. S. O. Benton, missionary secretary, preached Sunday morning, and Dr. Charles Parkhurst, editor of ZION'S HERALD, gave the last sermon of the series on Monday afternoon.

Dr. James Mudge, of Jamaica Plain, took the morning hours for four days beginning Wednes-

day. He took the same theme that he presented last year, but amplified with cogent reasoning, apt illustration, and a persuasiveness in appeal that made even the widest differences of opinion serve but to accentuate our agreements. He made it clear that there is nothing in religious expression quite so attractive as the "Radiant Life."

In many minds Dr. S. F. Upham is associated most intimately with Yarmouth camp-meeting. His absence, therefore, on account of serious illness, evoked a general expression of mingled regret and sympathy. Rev. H. A. Ridgway, of Providence, R. I., was called to take Dr. Upham's place in the list of preachers, and no better assignment could have been made.

Bishop J. E. Robinson's missionary addresses made a profound impression. He is a man richly endowed with the gifts and graces of the Spirit, and his incidental comments in exposition of the Scriptures in the tent meetings were indicative of keen spiritual insight, as his more elaborate addresses were of comprehensive knowledge of the truth. The prayers and contributions of the church will support him in his work in the far-away field.

The daily meetings for children were conducted by Mrs. J. S. Bell, of South Harwich, and those for young people by Miss Anna M. Starbuck, of Bourneville. The labors of these elect ladies were productive of good results, and elicited much favorable comment.

The president, Rev. W. I. Ward, did not preach this year, but conducted the love-feast on Sunday morning. This service included all the old-time excellences. He presided, also, at the communion service on Sunday evening.

Miss Kingman, of Bridgewater, organist for several years, took entire charge of the music this year, doing double duty, and doing it well.

The program on the last evening was chiefly musical — a service of song. At the close, before the final march around the circle and consecration service, led by Bishop Robinson, Mr. Isalah Snow, agent of the Association, read his report, prefacing it with a brief address. He made a good speech. The receipts helped him. The expenses of the meeting were more than covered. The Cape churches need the camp-meeting. Let all begin at once to plan for the next year's meeting.

C. H. F.

Providence District

Newport, Thames St. — The pastor, Rev. F. L. Streeter, is spending his vacation with his people in New York State. Rev. S. F. Johnson, pastor at Middletown, preached Sunday, Sept. 18, a most acceptable sermon.

Newport, Middletown. — At the opening of the fall term of East Greenwich Academy, Rev. S. F. Johnson accompanied his daughter to the school, where she will begin the course.

Newport, First. — The annual election of Sunday school officers in September occurred as usual, and Hon. J. W. Horton was re-elected

superintendent for the thirty-sixth time. Excellent reports from all departments were received. Colonel Horton is chairman of the board of police commissioners. In spite of large business interests and public duties he is never absent from the prayer service.

Mrs. H. E. Ranning, widow of Rev. Carlos Ranning, passed her 75th birthday on Tuesday, Sept. 20. As president of the W. F. M. S. she turned it to account, and at her suggestion the spacious parlors of the old mansion where she resides were filled on the evening of the day by her many friends in this church and members of the Society over which she so gracefully presided. Each guest was permitted to make a thank offering for the benefit of the W. F. M. S., and about \$20 was received. Favorite hymns from the Methodist Hymnal were sung, several readings were interspersed, and the evening closed with a brief address by Mrs. Ranning in the interest of missions.

Providence Preachers' Meeting. — On Monday, Sept. 12, a Mr. White, of Chicago, entertained and interested the meeting in brilliant discussion of the Single Tax Theory. The program committee has arranged for all the meetings up to next Conference, and will publish the list at an early date.

Evangelistic Commission. — The members of the Commission will hold a meeting in Mathewson St. Church, Monday, Oct. 3, at noon. The work to be accomplished will be outlined by the presiding elders and important results are expected.

Vacations. — The ministers are back in the harness and planning for a vigorous fall and winter's work. Rev. Dr. Bass spent a part of the time in visiting his mother's birthplace and several of his former parishes in northern New England, and preached in one or two. The largest share of the time was spent in Marlboro, N. H. Rev. Dr. Melden was absent only three Sundays and kept near to his parish so as to be ready for any call. Rev. Dr. Simon spent as much time as could be spared from his exacting parish work at his summer home on Jelly Island. Rev. H. A. Ridgway was the guest of Dr. Simon for a part of August at the same island. Presiding Elder Coultas has returned to Providence after a much-needed rest at Jelly Island, and has taken hold of district and other important work with great energy. Rev. T. E.

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Chandler did not take any vacation from his work, owing to the fact that he had so recently returned from Europe. Mrs. Chandler has gone to visit her parents in the West. Rev. H. B. Cady returned from Palestine in the spring, and has contented himself with brief respite as opportunity offered. Rev. J. E. Blake and wife spent a month at Sandwich, greatly to the delight of their former parishioners. Rev. J. O. Randall and wife spent a month at Belvidere, N. J. Rev. F. H. Spear was at Birch Island, where he has an elegant cottage, and was much rested by the stay. Mr. Spear is in a syndicate that has bought an island in Lake Wentworth about the size of Birch Island in Lake Winne- peaukee, on which camps are to be established next spring at moderate cost. KARL.

MAINE CONFERENCE

Portland District

Portland, Chestnut St. — Dr. Magruder and family have returned from their vacation in Ohio, their home land, and were royally wel- comed by their people on the afternoon and evening of Sept. 14. During the pastor's ab- sence, among his pulpits supplies were Dr. Luther Freeman, a former pastor, Dr. George P. Eckman, of New York, and Mrs. Barney. Chancellor Day and family have been in the city, where they are always welcome guests.

Portland, Congress St. — Rev. C. H. Priddy, with his bride, has returned to his parish and has taken possession of the parsonage. His people were planning a grand reception, which no doubt has been carried out in a very hearty and elaborate manner, as his church knows how to do it. Since his coming to Congress St. things have been moving on the upgrade, and the outlook is good for a continued advance.

Sanford. — Rev. A. Hamilton and family were gladly welcomed back to this charge, and the work moves on prosperously. Five have recently been received from probation. The Sunday-school is in excellent condition and has a financial record hard to duplicate. With an average attendance of 88, the collection for the quarter averaged \$3 17. We are glad to note that Alice, the daughter of Mr. and Mrs. Ham- iltion, whose health was so delicate the family physician gave them but little encouragement that she would ever improve, is rapidly recov- ing from her lung difficulty and appears to be on the way to perfect health. For the entire summer she has lived and slept in a thin cloth tent, which, no doubt, is the secret of her im- proved condition.

Ogunquit. — The pastor, Rev. G. D. Stanley, is much encouraged in his work. On the day of our recent visit Dr. Smith, a leading physician in the town, was baptized and with his wife was received into the church. Mrs. Stanley has organized a Queen Esther Circle, which is full of promise. The summer visitors in this beau- tiful seaside resort, before leaving for their homes, gave an excellent concert for the bene- fit of the church, where many of them attend the services. About \$50 were realized as the result.

A Word to the Pastors. — If possible, please attend the Preachers' Meeting at Chestnut St., Portland, Oct. 3, at 11 o'clock. After the reor- ganization Rev. J. H. Irvine, of Berwick, will read a paper full of intense interest to every Methodist preacher, to be followed by a season of waiting before God. Come prepared to give the entire day to this service of heart prepara- tion for the great work of soul-saving. B. C. W.

NEW ENGLAND CONFERENCE

Boston District

Boston, the Clerical Club. — The September meeting and annual outing was enjoyed at Marshfield Centre, Sept. 19. A goodly number went. Several of the wives were present. The day was fine, the bathing excellent. All litera- ry parts were omitted. Feed and frolic was the order of the day. This is the home of the Sea Rivers Club. Drs. Galbraith, Taylor, Richardson and Haven have cottages here. The first two named were present, and added greatly to the enjoyment of the day for the Club.

Boston, Bethany. — Rev. I. H. Packard, the successful pastor, has issued a very attractive

circular announcing a "superbly-illustrated lecture course," by himself. The dates and topics are: Oct. 17, "London, the World's Me- tropolis;" Oct. 24, "Paris, the Magnificent;" Oct. 31, "Imperial Berlin;" Nov. 7, "Life among the Alps;" Nov. 14, "Rome, the Eter- nal City;" Nov. 21, "San Har." Mr. Packard has some very fine views, and his lectures have been highly commended. Lecture committees will do well to get him for a course, or for singles.

Painville. — The ladies of the Helping Hand Society observed the eleventh anniversary of the dedication of the church on Wednesday afternoon and evening, Sept. 14. The church was beautifully decorated for the occasion. In the afternoon there was a reception for the former members and friends of the Helping Hand Society. In the evening there was a musical program. A historical sketch of the church and society and letters from former pastors and former members were read; short addresses were made by Rev. J. W. Annas, of the First Methodist Episcopal Church, North Attleboro, and by the pastor of the church, Rev. Samuel A. Bragg. Light refreshments and a social hour completed the evening. A birthday box for the church was a feature of much interest, and the opening thereof an occasion of much satisfaction. The day was happily spent, and will long be one of pleasant memories.

Cambridge District

Woburn. — The Woburn Choral Union, just organized, gets about fifty of its members from the regular Sunday morning chorus of the Methodist Episcopal Church. This church has a large gymnasium work, having some instruc- tors as in the Boston Y. M. C. A. gymnasium, and is doing the same grade of work. The pas- tor, Rev. N. E. Richardson, has just preached a

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Nichburg, First Church. — The pastor, Rev. C. E. Spaulding, writes this appreciation of one of the new students entering the Deaconess Training School this year: "Miss Emma Aker, of our church and Bible school, goes this week to begin a course of study in the Deaconess Training School, Longwood. The loss of this willing and efficient worker is keenly felt along many lines. The religious class, the Sunday-school board, and the Queen Esther Circle, of which Miss Aker was president, presented substantial testimonials of their sympathy and good will toward her, and we follow her with our prayers."

Lowell, Worthen Street. — Rev. E. P. Herrick, the pastor, received 4 into full connection and baptized 4, all of whom were received on probation by Rev. J. F. Allen. A reception will be tendered the Sunday-school, Oct. 3. The following Sunday will be observed as Rally Day. Harvest decorations will be gathered, with the purpose of distributing fruits and vegetables among the needy.

Hubbardston. — At the first and second quarterly conferences, held Sept. 14, very encouraging reports of the conditions were made. The Conference year, the fourth with this pastor, Rev. Harry G. Butler, opened with a revival. More than a dozen people attended the Sterling meetings, some for the whole week. The pastor has kept the pulpit supplied during a brief vacation, and so the church has been kept open. This seemed to be demanded by the large attendance.

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If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address Mrs. M. Summers for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Stomach, and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense, and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. Wherever you live I can refer you to well-known ladies of your own State or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer may not be made again.

MRS. M. SUMMERS

Box 193, Notre Dame, Ind.

Lynn District

Winthrop. — A pretty home wedding occurred in Winthrop on the evening of Wednesday, Sept. 14, at the home of Mr. and Mrs. Gamaliel Rich, when their daughter, Eva H., was united in marriage with Mr. Horace A. Magee, of Winthrop. The ceremony was performed, in the presence of friends and relatives, by Rev. Raymond F. Holway, pastor of Harvard St. Church, Cambridge, a cousin of the bride. After a wedding trip to the White Mountains the couple will reside at 134 Johnson Ave., Winthrop.

Chelsea, First Church. — Rev. Philip L. Frick, pastor, issued a pretty invitation card for Rally Sunday, Sept. 25, and had for the day's program a sermon by President Huntington of Boston University at 10.30 A. M., and appropriate exercises in the Sunday school, with an address by Rev. E. M. Taylor, D. D., at 7 P. M.

Gloucester, Prospect Street. — Two of the Gloucester papers do themselves honor in publishing long abstracts from sermons preached by Rev. A. M. Osgood. The *Cape Ann News* of Sept. 13 gives generous space to an "Earnest Temperance Talk," which is more than a talk, being a strong address in which the preacher discusses the State and city laws governing the liquor business, and calls for their enforcement. The *Gloucester Daily Times* of Sept. 19 gives two columns to a sermon on "God's Image," from Eph. 4:22, 24. The sermon is really worth publication. Of the "old man" he says: "Man as fallen had lost his knowledge in a measure of the Creator's law, and, his will being no longer conformed to God's will, he was unrighteous in principle. His knowledge of God's holiness being in turn impaired, his love for a holy God was affected, and consequently he could no longer be holy in principle. We hold, too, that the balance between man's physical and intellectual and moral natures was destroyed, and consequently his whole nature was corrupted." Then of the "creation in righteousness and true holiness," he says: "The image cannot be restored by signing pledges and forming resolutions: the realm of intellectual life cannot be purified by the exercise of man's will. Our only way back to God is through the affections, and we would not be able to approach Him but for His infinite love."

Personals. — Rev. Jesse Wagner is much in demand for supply. He preached recently at Bromfield Street, and the last two Sundays at Faulkner.

Judge Loranus E. Hitchcock and family take up their winter residence, Oct. 1, at Hotel Buckminster, Boston. The Judge's first three months' term is in Boston.

The name of the son-in-law of Rev. N. B. Fisk, as appearing in Lafayette St., Salem, news last week, should have been Rev. Arthur W.

Partch, not Partet, and his position, "Tillotson College."

N'IMPORTE

VERMONT CONFERENCE

St. Johnsbury District

Hardwick is having steady growth and prosperity. At this month's communion 11 were received in full. Several out-districts are holding services, and a general spirit of labor is manifest. Special meetings planned for Sept. 18 to 18 were omitted for the time, as the pastor was called to Lynn, Mass., by the death of a very intimate friend. This community is having a hard fight to maintain respectability, with a licensed saloon only six miles out, and the usual quota of "pocket" men and illicit vendors in the town. But the fight is kept up, and usually ends in victory for the cleaner elements.

Lyndon. — Rev. F. G. Rainey, of Lyndon, plans an early trip to New York to consult physicians for a threatening throat trouble, and will at the same time visit his son located there. His church at Lyndon was one of the best represented societies in the recent Caledonia County Sunday-school convention at Barnet, at least four delegates attending.

Lunenburg is having general prosperity, and a most pleasant cordiality with the Congregational Church in the place. Union services are frequent and very helpful. The pastor, Rev. C. W. Kelley, even brought his associate pastor to our camp meeting at Lyndonville, where he rendered very positive assistance in the singing. Mr. Kelley's parents recently celebrated their golden wedding anniversary, and as they were married fifty years ago by a Congregational clergyman, the pastor at Lunenburg repeated the ceremony for them at its fiftieth anniversary. The worthy couple were generously remembered on the occasion by their sons, Stephen and Charles W., and by their many friends on the charge. The parsonage was very tastefully decorated on the occasion by deft hands working under the impulse of loving hearts. Golden rod and golden glow were the predominant symbols.

Barton Landing is taking advantage of the magnificent moonlit evenings of this week (Sept. 17-24) for special evangelistic services, with Ralph Gilliam as leader. The opening services were most auspicious, and the disposition of the local workers is encouraging. The village is having considerable growth this season, and the promise is that this will soon be one of our very best churches. Its history thus far has been one of steady, solid prosperity.

West Burke is already making generous provision for the Preachers' Meeting and District League convention, Oct. 24-28. One feature of the convention is new to our parts — a competitive scheme, with awards and recognition for the League making the best reports and furnishing the best prepared paper for the conven-

tion. A strong program is already arranged for the Preachers' Meeting; and no preacher can afford to miss the gathering. This charge has in process of incubation schemes for repainting the church and making other repairs within and without. The work will require time and patient push, but is much needed and must come.

Peacham Church, according to reports in the local press, suffered considerable damage in the gale and electric storm of Sept. 9. It was partly unroofed, as was also the Congregational church just opposite and a residence near by. Some trees of old historic interest were uprooted near, and a general stir up was experienced for a few minutes. No heavy casualties occurred.

J. O. S.

NEW HAMPSHIRE CONFERENCE

Concord District

Groveton Camp meeting.—This second camp-meeting on Concord District proved, as usual, a season of spiritual uplift. Presiding Elder Curl was assisted by an excellent corps of Christian workers, and the services from beginning to end were of such a nature as to con-

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vict sinners, encourage the wavering, and cheer the faithful. The attendance was good notwithstanding the threatening weather that prevailed during part of the week. That which delighted the hearts of the Christian workers was the expression on the part of several unconverted persons, perhaps six or ten, for conversion, asking for the prayers of Christians in their behalf. Rev. R. E. Thompson, of Haverhill, led the singing to the satisfaction of all. The preaching services began Tuesday evening, Aug. 30, when Rev. F. B. Blodgett spoke from 1 Peter 4: 18, and were continued, morning, afternoon and night, until Sunday. The preachers and their texts were as follows: Revs. A. P. White, John 14: 15; T. A. Tuttle, 1 John 1: 9; W. A. Hudson, John 12: 21; N. L. Porter, Titus 2: 14; J. G. Cairns, Isaiah 42: 16; A. P. Reynolds, John 3: 16; G. B. Goodrich, Jer. 12: 5; W. M. Ramsden, Matt. 16: 26; E. C. Clough, Col. 1: 18; Guy Roberts, Matt. 9: 29; W. B. Locke, Isaiah 52: 1; W. J. Atkinson, Phil. 1: 21; Thomas Whiteside, Eph. 2: 10; Elwin Hitchcock, 1 John 3: 1; R. E. Thompson, Eph. 6: 10. The love feast on Sunday morning was led by Rev. D. J. Smith, and was a gracious hour for all. The Sabbath services were an experiment this year, and proved in many ways eminently satisfactory. This Association is conducting services in the midst of surroundings that certainly invite such labors. They afford excellent opportunity to do good, to reach the unconverted, and to influence and quicken the life of the churches in the surrounding country.

Tilton.—Referring to the individual communion cups used for the first time in this church recently, a note from Tilton says: "We used the individual communion cups for the first time and it was a beautiful service. Expressions of approval came from everybody save one." Rev. G. A. Heury baptized 12 at this service, received 10 from probation, 1 on probation and 3 by letter. Mr. and Mrs. W. J. Crawford, of Melrose, Mass., have been visiting at the parsonage.

Concord, First Church.—The many friends of Rev. James Cairns throughout the Conference and in the several charges which he has so acceptably served, will be pained to learn of the ill-health which has compelled him to leave the active work for a time. Seeing that the vacation period did not suffice to bring him back to his accustomed strength, Mr. Cairns decided to give up the work, asking his presiding elder to retire him for the remainder of the Conference year. His parishioners were much grieved over this step, for they had found in him an excellent pastor and preacher, and one whom they had learned to love and esteem. The Concord papers, in referring to the retirement, spoke of him in the very highest terms as one who created a strong place for himself both among his parishioners and with the general public, taking an active interest in public affairs and successfully laboring for the prosperity and upbuilding of his church. The prayers of Mr. and Mrs. Cairns' many friends will ascend to the throne of grace for his return to health and strength. Rev. Wm. Ramsden, of Bethlehem, has been appointed to fill the vacancy by Presiding Elder Curl. He will begin his work early in October.

Preachers' Meeting.—The summer session of the White Mountain Ministerial Association will be held at the Methodist Episcopal Church, Jefferson, Sept. 26 and 27. A strong program has been prepared. E. C. E. D.

\$5 New York City Excursion, Oct. 6. A Beautiful Descriptive Guide and Souvenir Booklet Free

October 6 is the date of the Boston & Maine Excursion to New York city—through the Deerfield Valley and the Hoosac Mountains, through the busy city of Troy, N. Y., to Albany, and then by steamer on either the day or night line boats down the beautiful Hudson River to New York city. From New York city the return trip is via the Fall River line steamers and train to Boston. \$5 is the round trip rate.

If you are going, or if you desire further information in regard to the trip, send to the General Passenger Department, Boston & Maine Railroad, Boston, for their beautiful illustrated guide and souvenir booklet describing the route. It will be mailed to any address free.

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CHURCH REGISTER

HERALD CALENDAR

Bishops' Semi-Annual Meeting, at New Haven, Conn.,	Oct. 26
Sunday School Union Anniversary, Mathewson St. Church, Providence,	Oct. 27-31
Lewiston District Ministerial Association, at Yarmouth,	Oct. 31-Nov. 2
General Executive Committee W. F. M. S., at Independence Ave. Church, Kansas City, Mo.,	Oct. 27-Nov. 3
Church Extension Society meeting, at Trinity Church, Worcester,	Nov. 2-6
Freedmen's Aid and Southern Education Society meeting, at St. Paul's Church, Manchester, N. H.,	Nov. 7-8
General Missionary Committee meeting, at Tremont St. Church, Boston,	Nov. 9

BOSTON PREACHERS' MEETING.—Rev. Michael J. Elliott, of Wallingford, England, Wesleyan Methodist minister and missionary, and delegate to the Peace Congress, will speak next Monday.

W. H. M. S.—The regular monthly meeting of the N. E. Conference Executive Board will be held in Bromfield St. Church, Monday, Oct. 3, at 2 P. M.

MRS. M. C. STANWOOD, Rec. Sec.

W. H. M. S.—The annual meeting of the New England Conference, Woman's Home Missionary Society, will be held in the Methodist Episcopal Church, Melrose, Oct. 25 and 26, morning and afternoon sessions.

MRS. M. C. STANWOOD, Rec. Sec.

SUNDAY SCHOOL UNION ANNIVERSARY.—While the Bishops' meeting and all the great Committees are coming to New England this year, the Sunday School Union is among them. This gathering will be held in the Mathewson St. Church, Providence, beginning Thursday afternoon, Oct. 27, and closing Monday morning, Oct. 31. A program of exceptional excellence is being arranged by the new corresponding secretary, Dr. J. T. McFarland, and some of the strong men of the church will be on it. There will be an art exhibit of the designs from which our pictures are made—a beautiful and interesting display. The program will soon be issued and made public, so all can see what is taking place. The meetings will be open to the public, and all preachers and Sunday-school workers are urged to attend. Let pastors give notice of it to their congregations.

O. S. BAKETEL.

PREACHERS WANTED.—Three men on charges paying \$500 to \$800. Parsonages at two points. Fine opportunities for wide-awake, consecrated young men. When applying, enclose testimonials. Should be ready for work by Oct. 16. J. P. JENKINS, P. E.

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NOTICE.—Any one who is benevolently disposed can, by the gift of \$500 toward the erection of a \$2,500 church building in a thriving town, save a struggling congregation and at the same time erect an enduring monument to himself. If you are interested and disposed to help, communicate with WM. F. BURRIS, P. E., Hannibal District, Missouri Conf., Brookfield, Mo.

REDEDICATION.—The rededication of St. Luke's Methodist Episcopal Church, West Derry, N. H., will occur Oct. 2-9. Sunday, Oct. 2, 10:45 a. m., communion and reception of members; 7 p. m., general love feast, led by Rev. S. E. Quimby. Tuesday, 7:30 p. m., Sunday-school rally, address by Rev. O. S. Baketel.

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D. D. Wednesday, 3 p. m., reception to "Shut Ins;" 7.30 p. m., general reception, with sermon by Rev. L. R. Danforth. Thursday, 7.30 p. m., Epworth League rally, with address by Rev. Wm. Warren. Friday, 7.30, addresses by former and local pastors. Saturday, quarterly conference. Sunday, Oct. 9, 10.45 a. m., sermon by Dr. M. B. Chapman, of Boston University, followed by rededication by Presiding Elder Hitchcock; 7 p. m., evangelistic services, led by Rev. Elwin Hitchcock. All former pastors are invited to attend or send written messages. WM. THOMPSON, Pastor.

W. F. M. S. — The 35th annual meeting of the New England Branch of the Woman's Foreign Missionary Society will be held in New Haven, Conn., Trinity Church, corner George and Dwight Sts., Wednesday and Thursday, Oct. 12 and 13. Monday evening at 7.30, and Tuesday morning at 9.30, there will be meetings of the Conference secretaries and treasurers and district secretaries. Tuesday afternoon at 2.30, meeting of the Executive Board. Tuesday evening, Young People's Rally; a fine program has been prepared by Mrs. C. S. Nutter, and Miss Mary A. Danforth will speak. Wednesday evening, Rev. C. H. Buck, D. D., New York East Conference field secretary, will give his grand address telling of our mission work in the Orient as he has seen it. Many missionaries are expected to be present, including Miss Clara J. Collier, Miss Bertha Kneeland, Miss Edith A. Hemingway and Mrs. Robert Hoskins. Any desiring entertainment please notify Mrs. W. A. Richard, 621 Howard Ave., New Haven, Conn., as soon as possible.

MARY LAWRENCE MANN, Rec. Sec.

W. F. M. S. — RAILROAD NOTICE. — Reduced rates to the Branch annual meeting at New Haven will be as follows: Round-trip tickets will be sold and good going, Oct. 9-13 inclusive, good returning Oct. 10-14 inclusive, at the following rates: Two (2) cents per mile

from points within twenty-five miles of New Haven; one dollar (\$1) from points twenty-five to thirty-three miles of New Haven; and one and one-half (1½) cents per mile from points more than thirty-three miles from New Haven; making the round trip from Boston to New Haven, \$4.80. In no case will the certificate plan be allowed. Tickets will be for sale at the following places on Monday, Oct. 10:

Maine — Portland, Biddeford, Kennebunk, South Berwick, Bangor, Bucksport, Brunswick, Gardiner, Livermore Falls, Augusta, Waterville.

New Hampshire — Portsmouth, Rockingham Junction, Dover, Exeter, Manchester, Concord, Laconia, Littleton, Newmarket, Somersworth, Nashua Junction, Tilton, Keene, Plymouth, Claremont, Newport, Sunapee.

Vermont — St. Johnsbury, Barton, Newport, St. Albans, Enosburg Falls, Brattleboro, Bradford, White River Junction, Montpelier, Bellows Falls, Wells River, Burlington, Vergennes, Middlebury, Rutland, Bennington, Royalton.

Massachusetts — Lowell Junction, Lawrence, South Lawrence, Haverhill, Salem, Lynn, Ipswich, Newburyport, Gloucester, Ayer, Belchertown, Plymouth, Marlboro, Westfield, Auburn, Milford, Natick, Worcester, Hudson, Springfield, Northampton, Fitchburg, Gardner, South Framingham, Palmer, Pittsfield, Holyoke, Mansfield, Brockton, Middleboro, Fall River, New Bedford, Taunton, Leominster, Webster.

Connecticut — Bridgeport, Hartford, Meriden, Middletown, New Britain, New London, Williamantic, Norwich, Danielson, Danbury, Bristol, Greenwich, New Milford, Stamford, Winsted, Torrington, Waterbury, South Norwalk, Ansonia, Derby, Manchester.

Rhode Island — Newport, East Greenwich, Wickford Junction, Westerly, Woonsocket, Providence, Pawtucket.

P. J. WALDEN,
A. L. CUSHMAN,
Committee on Railroad Rates.

Marriages

GARDNER — FARROW — At People's Temple parsonage, Boston, by Rev. Chas. A. Crane, William H. Gardner, Jr., and Una Farrow.

CHASE — ROBBINS — In Randolph, Me., Aug. 31, by Rev. C. W. Lowell, Fred M. Chase and Annie M. Robbins, both of Chelsea, Me.

WILCOX — KIMBALL — In Randolph, Me., Sept. 1, by Rev. C. W. Lowell, John W. Wilcox, of Augusta, Me., and Blanche E. Kimball, of Windsor, Me.

PATTERSON — JAMES — In Randolph, Me., Sept. 10, by Rev. C. W. Lowell, George E. Patterson and Alice E. James, both of Randolph.

When you need medicine you should get the best that money can buy, and experience proves this to be Hood's Sarsaparilla.

NOTICE. — All supplies for the Maine Conference Deaconess Home at Portland can be sent free of expense by writing the supply secretary, Mrs. A. A. Lewis, of Lewiston, Me., who will provide for free transportation. Farm produce of all kinds, garden vegetables, groceries, fresh fruit and canned, and jellies, will be gratefully received for the Home and for the poor. Mark plainly, "Deaconess Home, 201 Oxford St., Portland, Maine."

NEW ENGLAND DEACONESS AID SOCIETY. — The Ladies' Aid Society of First Church, Everett, will kindly entertain the N. E. D. A. S. at its regular monthly meeting, Tuesday afternoon, Oct. 4, commencing at 2 o'clock. Let every member bring her friends. All the ladies of the Methodist churches around Boston are cordially invited to attend. Reports, address by Rev. Jesse Wagner, of Waltham, music, social. The church is on Norwood St., near Everett Square.

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NEW ENGLAND CONFERENCE

Church Aid Assignments

At the annual meeting of the Church Aid Society, held May 4, 1904, the following assignments were made:

BOSTON DISTRICT

To Take Their Own Collections: Appleton, City Point, St. Andrew's, Revere St., West Roxbury, South Walpole, West Medway.

To the Worcester City Missionary and Church Extension Society: Cherry Valley, Leicester and Greenville, Webster, Coral Street, Grace Church, Lakeview, Laurel St., Park Ave., Trinity, Webster Square.

To Westboro: Allston, Bromfield St., First Church, Tremont St., Winthrop St., Brookline, Jamaica Plain, First Church, Franklin, Highlandville, Holliston, Hopkinton, Milford, Millbury, North Grafton, Plainville, Shrewsbury, Southville.

To East Douglass: Baker Memorial, Barham Memorial, Bethany, Dorchester First, Egleston Square, Highlands, Mattapan, Morgan Memorial, Parkman St., People's Temple, St. John's, Stanton Ave., Upham Memorial, Charlton City, East Dedham, Hyde Park, Norwood, Oxford, Atlantic, West Quincy, Wollaston, Southbridge, Uxbridge, Walpole, Whitinsville.

To Warren: Upton.

CAMBRIDGE DISTRICT

To Park Ave.: Its own collection.

To Newton Highlands: All the churches in Newton, Watertown, Natick, South Framingham, Ashland, Cohasset, Saxonville, Marlboro, Hudson, Gleasondale, Maynard, Sudbury.

To Arlington Heights: All the churches in Cambridge, Trinity, Charlestown, Clinton, Oakdale, Barre, Hubbardston, Lunenburg, Weston.

To Centralville: All the churches in Lowell, all the churches in Fitchburg, Woburn, Winchester, West Chelmsford, Graniteville, Ayer, East Pepperell, Townsend, Ashburnham, Gardner, East Templeton, Winchendon, Leominster, two churches in Waltham, First Church, Flint St. and Broadway, Somerville.

LYNN DISTRICT

To Byfield: Ballardvale, Beverly, Boston, Meridian St., Boston, Orient Heights, Boston, Saratoga St., Byfield, Chelsea, Mt. Bellingham, Chelsea, Walnut St., Danvers, Essex and Hamilton, Gloucester, Bay View, East Gloucester, Gloucester, Prospect St., Gloucester, Riverdale, Groveland, Haverhill, People's Church, Ipswich, Lawrence, Parker St., Marblehead, Middleton, Newburyport, People's Church, Newburyport, Washington St., North Andover, Peabody, Reading, Revere, Rockport, Salem, Lafayette Street, Salem, Wesley, Stoneham, Swampscott, Topsfield, Wilmington, Winthrop.

To Glendale, Everett: Everett, First Church, Everett, Glendale, Malden, Belmont, Malden, Centre, Malden, Faulkner, Malden, Linden, Malden, Maplewood, Melrose.

To St. Luke's, Lynn: Lynn, Boston St., Lynn, Broadway, Lynn, First Church, Lynn, Highlands, Lynn, Lakeside, Lynn, Maple St., Lynn, St. Luke's, Lynn, St. Paul's, Lynn, South St., Lynn, Trinity, Saugus, Centre, Saugus, Cliftondale, Saugus, Dorr Memorial, Saugus, East Saugus, Wakefield.

To Trinity, Medford: Medford, First Church, Medford, Hillside, Medford, Trinity, Medford, Wellington.

SPRINGFIELD DISTRICT

To Warren: Asbury and Grace, Springfield, Spencer, Brookfield, West Brookfield, Endicott, North Dana, North Prescott, Appleton St. and Highlands, Holyoke, Ludlow, Ware, West Warren, Wilbraham, Monson.

To Conway: East Colrain, Charlemont, Shelburne Falls, Colrain, Leyden, Bernardston, Greenfield, Orange, Ataul, Trinity, Springfield.

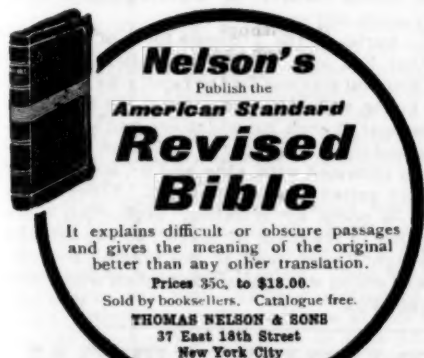
To Southampton: Wesley, Springfield, Chicopee Central and Falls, East Longmeadow, Merick and Mittineague, West Springfield.

To Cushman: St. John's, Springfield, South Hadley Falls, Belchertown, Dwight.

To Chester: Westfield, Mundul, Granville, Northampton, Florence, Blandford, Russell, Feeding Hills, Southwick.

By vote of the Society every minister taking Church Aid collections must first write to the secretary that he will comply with the Rules which will be sent to each one for his direction.

GEO. S. CHADBOURNE, Sec.



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OBITUARIES

Do they remember who have passed death's portals,
The friends they loved on earth in days gone by;
There in the blessed land of the immortals,
The yearning faces left beneath the sky?

And if remembering, how can they be joyous,
Even in that land where sorrow is unknown;
Nor even hear amid the heavenly choros,
Earth's heart-breaks mingling their sad undertone?

We love enough to spare the loved one trial,
God loves enough to send the needed pain,
The cross, the suffering, the self denial,
The earthly loss that brings eternal gain.

So must it be, that, dwelling there so near
Him,
Knowing the joy that from our pain must come,
Our loved ones wait, knowing that they shall
hear Him
In His good time say: "Weary ones, come
home!"

— Wakefield.

Hanscom. — Rev. Loren L. Hanscom, son of Luther and Mary Hanscom, was born in Crawford, Maine, Sept. 19, 1839, and died in Thomaston, Maine, Sept. 19, 1904. He was the oldest son in a family of ten children, eight of whom are still living.

He received his school training in the schools of his native town and in Washington Academy. Alert, enthusiastic and progressive, his school advantages afforded him a more ample preparation for his life work than is acquired by many having more extended advantages. In 1862 he entered the service of his country, a member of Company F, First Maine Cavalry, and did heroic service until failing health compelled his honorable discharge. He has been, and ever will be, remembered only with the most pleasant thought by his comrades in arms.

He was married twice: His first wife, Miss Sarah J. Bridgman, the mother of four of his surviving children, died in 1881. He was later married to Miss Annie M. Hall, who, with their three children, survives him. His memory is precious within the family circle. His brother, Rev. Sylvanus L. Hanscom, of Bar Harbor, Me., and two of his sons — Rev. George L. Hanscom, of Newark, N. J., and Rev. Fred L. Hanscom, of Abington, Ill. — are serving the church as pastors of increasing usefulness. Another son, Walter V. Hanscom, M. D., though busy with the service and anxieties of a large practice, found time to assist in the work of the church as leader of the choir in Pratt Memorial Church when his father was pastor.

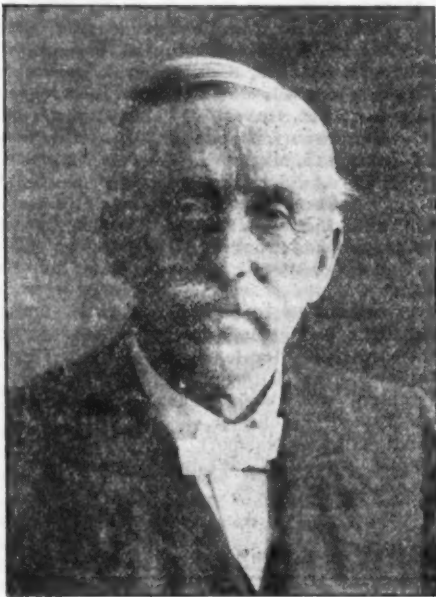
Mr. Hanscom was converted in youth, and united with the church in which his parents were important members. In 1864 he joined the East Maine Conference, and served the church in Robbinston, Pembroke, Orrington, Camden, Searsport, Dexter, Houlton, Orono, Bucksport, and Rockland. In 1888 he was transferred to the Maine Conference and stationed at Wesley Church, Bath. In the autumn of 1889 he removed to Sioux Falls, South Dakota, and became pastor of the Methodist Episcopal Church. Later he was transferred to the Minnesota Conference, serving important churches and as presiding elder of Marshall District four years. In 1900 he returned to the East Maine Conference, and served Pratt Memorial Church, Rockland, four years. At the Conference in April last he was appointed pastor of the church in Thomaston.

Endowed with many of the gifts of a leader, he soon took and honorably filled a prominent rank in his Conference. Possessing eminently the qualities of a social man, he has always commanded a large and delightful acquaintanceship wherever he has lived. An intelligent catholic spirit his ministry has ever been, a delight and power for good in all churches in the communities where he has labored. Studious, and ever seeking the broadest and best thought, his sermons have been full of marrow. Earnestly believing the fundamental truths of the Gospel, and walking in communion with God, his life and ministry have been an inspiration. The fervor of youth, joined with the broadening intelligence and ripening Christian experience of manhood, has made the ministry of these later years the richest of the forty wholly given to the work.

His last service was on the Nobleboro camp ground, where, on the morning of Wednesday, Aug. 24, he preached, having for his text:

"Philip saith unto him, Lord, show us the Father, and it sufficeth us" (John 14:8). None there realized they were listening for the last time on earth to his musical voice as he tenderly, beautifully and eloquently unfolded the desire of the human soul to see God and portrayed the Father as He is revealed in the character and life of the Lord Jesus, entreating men to become reconciled to God. The memory of that sermon will linger as the message of one standing face to face with God amid the opening glories of the life eternal.

The following day he returned home, and was stricken with typhoid fever. Aided with all that medical science and skill could do, he grandly battled for life, that he might give added years to the service of God and His church,



REV. LOREN L. HANSCOM.

until he heard the Master's call, "Come home," and gently fell asleep to earth and passed to the mansioned home of his Father.

C. A. PLUMER.

Fox. — Mrs. Emily (Perley) Fox, widow of the late Peter T. Fox, died at Marlow, N. H., May 11, 1904, after a brief illness of four days, at the age of 94 years and 8 months.

Though of so great age, Mrs. Fox was not old in any sense but that of years. Her mind was clear, her heart pure, her spirit vigorous and forceful, and in spite of her age she continued to make her influence felt for good until the last hours of her life. She was one of the choice souls of this world, whose going out leaves the world better for having lived in it. Appreciating early the need of the highest and best life as shown to the world through Christ, and adopting that life for her standard and inspiration, she has been able to make the many years of her earthly pilgrimage radiant with heavenly light and forceful for the building up of the kingdom by the divine power which controlled her heart so fully.

Mrs. Fox must have been a member of the church for nearly eighty years. When asked about the matter some time since by her daughter-in-law, she said that she thought that she must have joined the church when about fifteen years old. In looking over old records since her death, it has been found that such was probably the fact. What she discovered of divine grace in those early days of her youth she never lost. That grace has been a well of water in her heart, which constantly poured forth its life giving power for the benefit of all.

Though confined to her house for a number of years, Mrs. Fox did not forget the great rushing world outside. To the last she held her interest in all things pertaining to life and the building up of the kingdom of heaven on earth. Without boasting and happily, she spoke of the great Christian experiences, of the progress of the church of Christ, and always with intelligent interest of the affairs of the nation, in which she kept herself posted exceedingly well. She was a remarkable woman in many ways, and particularly so in her grasp of the present. She rarely indulged in retrospect and reminiscence, as do most people of advanced years; she was too deeply interested in the present

and the future. Her Christianity was vital and optimistic, being normal. Ask her as to her physical infirmities, she had none; she was always, "Pretty well," spoken in her sweet, patient voice. She was self forgetful and self-sacrificing, listening to the woes and sorrows of others to their comfort and cheer, while not alluding to her own.

For a great many years Mrs. Fox taught the children's class in Sunday-school. Men and women now past middle life speak of her as having taught them in that capacity and always refer to her fidelity and to her great influence for good over their lives. Her home was the centre of loving interest for the community and a wide circle of friends and relatives outside, all of whom miss her sadly.

It were impossible to put into the space allotted us the extent of the virtues of this sincere, faithful woman, glorious in Christian faith and effort. Her one desire seemed to be to glorify Christ and to help build up His kingdom on earth. She often expressed herself as desirous of a place near the throne. It is felt by all who knew her that she has found that place.

It was in 1838 that Emily Perley, of Lemaster, N. H., married Peter T. Fox, of Marlow. Their life together was a long one. In 1881 Mr. and Mrs. Fox celebrated the fiftieth anniversary of their marriage, and ten years later the sixtieth of the same event. Mr. Fox died about ten years ago. As the result of this union there were three sons, two of whom were killed accidentally in childhood, and Hon. Perley E. Fox, who resides in Marlow, and whose privilege it was to care for and cheer his saintly mother in the closing years of her life.

Of Mrs. Fox's own family one sister became the wife of Bishop Osmon C. Baker; another the wife of Rev. Dr. A. A. Miner, the Universalist clergyman, of Boston; and still another the wife of Rev. Chester Field, late of the New England Conference. There was one other sister, also dead, and a brother, Asbury, who died last fall. The only sister of Mrs. Fox now living is Mrs. Louise Swazey, of Washington, D. C., a lady much advanced in years.

The burial of the hallowed form of our dear Mother Fox took place Friday afternoon, May 13. Funeral services for the family were held at the house, and public services at the Methodist Episcopal Church, for which she had labored so long and loved so much. The church was beautifully trimmed with pine and fir, while lovely flowers rested upon the casket. Lines taken from a poem by Whittier, beginning, "We miss her in the place of prayer, and by the fireside light," were read at the funeral, the aptness of which was appreciated by all who knew Mother Fox.

F. O. T.

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W. H. M. S. Notes

— The October number of *Woman's Home Missions* is "The Treasury" number, and presents many features of interest regarding mite-box work, systematic giving, and the thank-offering. Many excellent helps are provided for this lesson, which is studied in November, and which, it is to be hoped, will in the auxiliaries generally be made an occasion of the annual thank-offering. Helps may be ordered of Miss Van Marter, or any of the office secretaries.

— This year is the silver anniversary year of the W. H. M. S., which at its next birthday will have seen twenty-five years of service. The silver anniversary will be held at some time during the year, for which special helps will be provided.

— The Reading Circle of the W. H. M. S., Mrs. Levi Gilbert, secretary, is making good advance from year to year. Leaflets describing its plan, and giving the list of books of required readings, may be had on application to Miss Van Marter, 150 Fifth Ave., New York.

— Miss H. M. Hegeman, superintendent of the Industrial Home at San Juan, Porto Rico, returns to her work about Oct. 1. During Miss Hegeman's vacation she has visited Ocean Grove and Thousand Island Park anniversaries in the interests of the Society. She represents the work among the little Porto Ricans with excellent effect.

— An excellent leaflet for the thank-offering, by Mrs. T. L. Tomkinson, has been prepared, and may be ordered from Leaflet Headquarters. It is entitled, "Aunt Betty and the Thank-offering Tea."

— Northern New York Conference W. H. M. S. had the services of Mrs. Goggin for several weeks during the spring and summer, who secured a large number of new members, organizing new auxiliaries and strengthening old ones.

— Miss Nellie Chase, mite-box secretary of Michigan Conference W. H. M. S., reports a gain in the Conference mite-box gleanings of over 95 per cent. during the past year. This is a fine record.

— Mrs. J. W. E. Bowen, who entered the heavenly life last July, was one of the noble representatives of her race, a leader among her people, and an especially devoted lover of the work of the W. H. M. S. Her voice and pen were every ready in promoting this organization. She was also a successful leader in W. C. T. U. work.

— Miss Ada R. Ingraham, head worker at Boylan Settlement Home in West Jacksonville, Fla., is soon to return to her work, taking with her an assistant teacher. Thus far Miss Ingraham has built up and developed the work without any white helpers at her side. Any supplies may be addressed to Miss Ada R. Ingraham, Boylan Home, Jacksonville, Fla., as there is no railroad station at West Jacksonville.

— The National Training School of the W. H. M. S. at Rust Hall, Washington, D. C., anticipates the largest attendance of any previous year. It reopens about Oct. 1, and young women who are looking toward Christian work, even though they may not desire to become either deaconesses or missionaries, would do well to look into the advantages offered at Rust Hall. Send for a catalogue, addressing Dr. C. W. Gallagher, 1150 N. Capitol St., Washington, D. C.

— At the recent session of the Norwegian-Danish Conference held in Duluth, Minn., Mrs. Jane Bancroft, who was in the city at that time, was invited to speak before the Conference. She was most cordially received and made an excellent impression in behalf of our work. Mrs. Robinson hopes that an organization may be completed in the Conference some time in the near future. Certainly the work of home missions ought to be extended among our foreign speaking American Methodists.

— Several new leaflets have recently been issued by the Leaflet department of the W. H. M. S. Prominent among these is "Our Silver Ann-

versary," by Mrs. D. L. Williams, a copy of which should be placed in the hands of every Methodist woman. Members of the Society should consider themselves agents for the circulation of this leaflet. Other new leaflets are: "Our Country's Call" — an appeal to girls and young women; "Just How" — methods of work among children; and "Mothers' Jewels" — a beautiful little call to the mother to enroll her child among the Jewels of the Society. By sending four cents in postage to Miss Van Marter, 150 Fifth Ave., New York, copies of all these leaflets, including "Aunt Betty and the Thank-offering Tea," may be secured.

— Miss Bertha Sanford, who graduated last June both in the Nurse and Bible Training Departments at the National Training School in Washington, D. C., expects to spend a year in field work — a work for which she is exceptionally well equipped. Miss Sanford writes of the president, Dr. C. W. Gallagher: "He is thoroughly alive to the best interests of the school, and is the kind adviser of each individual member of the family. I can most cordially recommend this school as a thorough and delightful training school."

— This is the time when auxiliaries, young people's societies, and mission bands should be planning for Christmas gifts to our Homes and schools. "We did not have much for Christmas last year," was the pathetic word from one of our Industrial Homes. Useful things are very acceptable. Pins, needles, thread, hair ribbons, gloves, shoes, and dolls and toys for the Homes in which there are younger children. A very pleasant thing for an auxiliary of any grade to do is to make up small boxes or packages, one for each girl in a school. If an individual name can be placed on each, so much the better, and this can be done by writing to the superintendent of the Home for a list of the members of her household. (See Miss Alice Guernsey's article on this subject in last week's HERALD.)

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Opening at Deaconess Training School

THE opening occurred, Wednesday morning, Sept. 21. Rev. Geo. S. Butters, D. D., had charge of the exercises. Rev. Geo. F. Durgin read John 15, and prayed. Miss Margaret Robertson, one of the new students, from Barre, Vt., sang very impressively, "Say not, I Journey Alone," by John R. Sweney. Mrs. R. S. Douglass and Rev. C. W. Holden spoke earnest words of welcome from the board of managers to the new students.

The address was given by Rev. H. W. Ewing, D. D., pastor of Winthrop St. Church. Dr. Ewing took for his theme, "The Christian," and began by quoting: "And the disciples were called Christians first at Antioch." He said, in part: "Sometimes we find whole histories in single words; like the word 'gravitation,' or some of our theological terms. So this one word 'Christians.' They were called Christians because, first, they taught a new doctrine. It was the old Bible doctrine of sin, but with a new way to be rid of sin, and a conscious personal experience of that relief. In the second place, they were called Christians because they believed in the Lord Jesus Christ Himself. They preached Him. They taught Him. It is one thing to accept a man's teachings, his words, and quite another thing to believe in him. We like the words of Goethe, Poe and Burns, but none of us would be willing to be counted a personal follower of either. How different with the disciples! They believed in the word of Christ, but they so evidently believed Him that Antioch could do no other than call them Christians. The third reason for this naming was that they seemed to possess the spirit of their Master. It was a different spirit from anything Antioch had known. Two men, Barnabas and Paul, had given spirit and form to the Antiochan church. Christ's ministry had been the spirit of service, the spirit of love for the lowest of the low, the spirit of gentleness. The disciples possessed this spirit, and so were called Christians.

"My sisters, you are to be workers in the churches, to be teachers of the truth. You must know three fundamental things: First, what sin is, what it is to be under conviction, to cry out, 'Oh! wretched man that I am;' second, the joys of pardon from your sins; and, third, how to lead others to the Lord Jesus Christ. Modern Christians must have, in clear thought, these three facts. If you are to succeed, you must understand His teaching; better than that, you must know Him. Like the attachment of the 'Old Guard' for Napoleon, the Lord Jesus Christ must be the object of your attachment. The Living Word is better than the written word. Personal attachment is deeper than allegiance to the truth or attachment to the church. And we must learn to put this

truth this way. You must have the Master's spirit. All other equipment without this will fail. Life for most people is hard, and people get rough, but the world loves gentleness. Jesus Christ is the world's first gentleman. If you have His gentleness the world will come to you, and through you to Him." The address was intensely interesting throughout. It evidenced the spirit of which he spoke, and its strength was an inspiration to all present.

Dr. Butters said: "Young ladies, it is my privilege to welcome you. This I do most cordially, and from Dr. Warren quote: 'This is the Lord's house, and you are His guests.' I give you this poem for the opening of this new year:

"The loyal heart is Thine by right,
And Thine the yielded will;
They both were bought on Calvary,
That cross-encrowned hill.

"Remembering all Thine agony,
Pierced hand and wounded side,
I bow before redeeming love,
My royal Crucified!

"Thou askest but my all, dear Lord,
Thine all Thou gavest me;
In gratitude my best I yield,
Myself — eternally."

Dr Butters' closing prayer gathered up the past and present loves and interests of the new class into a brief, beautiful petition, and commended all to God's care. Dr. F. C. Haddock pronounced the benediction.

Pictures for Lasell Seminary

Dr. C. C. Bragdon, principal of Lasell Seminary, Auburndale, has just bought from George C. Folsom, 826 Tremont Building, five modern paintings of the French, German, Dutch, Italian and American schools, for the walls of the Seminary. One of the pictures is by C. A. Lenoir, a talented pupil of Bouguereau, and is entitled "Poetry." It represents a life sized figure of a girl. The Dutch picture is by Bernard de Hoog, and is an interior with three figures, somewhat after the manner of Israels. It is called "The Peasants' Meal," and depicts a mother and two children. The German picture is "Tyrolean Peasants," by Frederick Krause of Berlin; it shows the figures of two peasant girls at the door of a church. Laurienti's "The White Rose," a striking picture of a Venetian brunette, represents the modern Italian school. Finally there is George Sloane's "The Chess Player," a cabinet genre representing a cardinal sitting at the chess-board and working out some problems of the game for his own amusement. These are all what might be classified as illustrative pictures, and they are sure to interest everybody who sees them, as the episodes that they treat are most skilfully and sympathetically described. — *Boston Transcript*.

A special journal for mendicants has been published in Paris for the past ten years. Its circulation is somewhat restricted and its cost is relatively high — four cents — while some of the best of the Parisian newspapers cost only one cent. The beggars' journal is looked upon in the

light of a trade paper, and the beggars themselves consider that it contains invaluable information.

Editorial

Continued from page 1234

the world pays a part of the penalty of war. This is shown for one thing by the fact that the price of camphor is going up, because camphor trees grow well only in Japan, and so many Japanese camphor cultivators have gone to the seat of war, to serve in the army, that the industry is being neglected.

Elbow-power is good, but how futile without thumb-power! Mere force would accomplish little in this world without the grasp of things, or of some one thing, which makes force efficacious.

The *Portland Daily Press* of Sept. 19 contains the abstract of an excellent sermon preached on the preceding Sunday by Rev. J. W. Magruder, D. D., of Chestnut St. Church, in which he commented on the recent election in Cumberland County, showing that all reforms take a spiral and not a straight course, but that in the end there is steady and cumulative advance in every righteous cause.

A good rule for the fishers of men is the same which old Izaak Walton gave to the followers of his gentle craft: "Bait your hook for your fish as if you loved him."

The making of our Revival Number this week has crowded to the wall much live matter — including a delightful sketch by Dr. Perrin of his Canadian vacation experiences under the title, "Holiday Refreshings," comment on "The Maine Election" by Rev. J. H. Thompson, the "Book Table," a large amount of Church News, etc. — all of which will appear in the next issue.

Bravery is two-thirds fortitude, and fortitude is two-thirds patience.

Contentment with godliness is affirmed, on good authority, to be "great gain." Contentment is of many kinds. There is a sluggish resting in conditions as they are, which is the mark of an indolent intellect, or, worse, of an apathetic soul, that is commendable neither in the sight of God nor of men. With a multitude of things in this world the good man has no right to be contented. The Christian in a certain true sense is the subject of a divine discontent, and the possessor of a tireless and unquenchable spiritual ambition. But with many circumstantial surroundings of his life, and peculiar conditions of property, position, or privilege, the good man must often elect to remain content, not repining because he does not have as much as others have, nor murmuring because his name and fame are not as great. The Christian must not lose his faith or his peace of mind because God has not made him a Croesus, a Cæsar, a Plato, or a Paul.

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